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TIME AND TEMPER.



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TIME AND TEMPER.

TIME AND TEMPER:

A Manual

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OF

SELECTIONS FROM HOLY SCRIPTURE,

INTERSPERSED WITH REMARKS;

AND EXTRACTS FROM VARIOUS ENGLISH AUTHORS.

BY THE REV. WILLIAM JOWETT, M.A.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.



SECOND EDITION, ENLARGED.

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TO THE YOUNG,
WHOSE CHRISTIAN USEFULNESS AND COMFORT
WILL, THROUGH LIFE, MAINLY DEPEND ON THE FORMATION
OF EARLY HABITS:

TO THOSE IN MIDDLE LIFE,
WHO, WHILE DISCHARGING THEIR ACTIVE DUTIES,
HAVE NEED OFTEN TO PAUSE,
AND EXAMINE BY WHAT RULES THEY LIVE:

TO THE AGED,
WITH AN EARNEST PRAYER
THAT THE CLOSING YEARS OF THEIR LIFE MAY BE THE BEST,
AND THEIR LAST WORKS MORE THAN THE FIRST:

This Manual
IS
RESPECTFULLY AND AFFECTIONATELY INSCRIBED,
BY
THE EDITOR.

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Introductory Remarks,

ADDRESSED CHIEFLY

TO THE YOUNG.

THOUGH this Manual is already dedicated to persons of all ages, yet I cannot forbear offering a few words more to you, The Young, who form so numerous a class in society. You will, perhaps, allow me to call myself your friend; feeling, as I sincerely do, a deep concern, that your early and all your future years may be used to the best account possible.

The book, here presented to you, treats on two of the most interesting subjects conceivable; illustrated in a great variety of ways, by arguments, precepts, and models. If it should assist you in ordering your Time, and governing your Tempers aright, who can estimate the benefits which you may derive from the early and continual use of it?

When I say “ continual use,” you will perceive I am venturesome enough to suppose that this Book, which is chiefly a compilation from standard authors, will not altogether share the fate of very many publications of the day ;—be just glanced at, and then thrown aside. Judging from the importance of the two-fold subject here treated of, and from the value of the principal part of my materials, I can almost hope that it will out-live some of its fugitive contemporaries ; that you will give it an abiding residence upon the table, or shelf, nearest you ; that you will often ponder, with care, a few of its most favourite pages ; in short, that it will be to you, what it calls itself, a Manual.

Upon two such subjects, the importance of which is coeval with the existence of mankind, it seemed next to impossible for me to say any thing original. My desire, therefore, in making this little compilation, has been, that you should learn, as I have myself delighted to learn, from some of the wisest among the sons of men ;—and their lessons, I feel, could not be better expressed than in their own language.

Yet neither do I wish, by thus offering Extracts and Abbreviations, to entice you away from consulting their original and entire works. You have here,

indeed, some of the sentiments and models best calculated to impress upon the heart the value of Time, and the blessing of a well-ordered Temper. But, fully to appreciate the characters and the excellent reflections of the different authors cited, it would be advisable for you to read their lives throughout, together with some of their writings. Perhaps these brief specimens may stimulate your inclination to do so: but when you shall have fully satiated your minds with these longer works, and when growing occupations shall begin to engross your time, you may still, afterwards, return with an increased relish to these selected portions; the value of which you will the better understand, from having surveyed their Lives and Writings on a larger scale. They will thus serve you to begin with in early youth, and to recur to in later life.

That you *will* thus return, I venture to predict for *you*; because my own experience has so led *me*, during a period of more than twenty years. After reading several of the writings alluded to, my mind now often reposes on these brief Extracts; feeling more than ever their practical use, as calculated to leave a permanently healthful and pleasing influence upon the heart.

It may be desirable that I should cursorily touch on the different selections here set before you; explaining the tendency of each, and giving some idea why each portion was offered.

First of all, you will not fail to remark, that, in the opening section, precedence is given to passages selected from the HOLY SCRIPTURES; for there the truest rules are found, and yet the simplest. There, too, are the strongest exhibitions of character, both for illustration and for contrast, to imitate or to shun; teaching the great duties of redeeming the Time, and of controlling, purifying and invigorating the Temper.

Some occasional Remarks are added to a few of the selected Verses. Excepting whatever is acknowledged as coming from other sources, I am answerable for these reflections; which I beg you to consider as the flowing forth of my heart towards yours; expressing what I have felt to be useful in my own experience, and what, therefore, I imagine may be profitable to you for your thoughts and words and actions.

As your real friend, I would earnestly entreat you to make this Best of Books, whole and entire, your inseparable counsellor and guide through life. Read it, comparing passage with passage, character with

character: pray over it: seek for grace, to enable you to apply it to your own case. Let no idle jest, no profane example, ever pluck from your heart this rooted conviction—that, when Time itself is ended, and when the real Temper of your inmost soul comes to be tried at the bar of Eternal Truth, you will then feel solid peace from having made a constant and faithful use of the Bible. Adopt the words of the devout Psalmist—*Thy testimonies are my delight, and my* MEN OF COUNSEL. *Thy testimonies have I chosen, as mine heritage for ever: and why? They are* THE VERY JOY OF MY HEART.

After these passages from the Inspired Volume, you will see brought to your notice one of the greatest and humblest characters in our Protestant history—RICHARD HOOKER. He comes first in the order of time; according to which all the selections are arranged: but he might, on other accounts, be deemed worthy to stand foremost. Not to speak of his vast erudition in ecclesiastical subjects, that which makes him for ever worthy to be studied and imitated is, his temper in conducting controversies. He was, truly, the Meek Controversialist: qualities were combined in him, which are generally supposed to be contrary to each other. But this rare union arose from the

great grace, the good education, and various discipline, which he received.

His Master carried him through every class in the school of divine wisdom. He was, as a youth, inured to outward hardships; trained to the most exact conscientiousness, and disciplined in regular close collegiate studies. In his domestic and private life, he was most grievously harassed, yet marvellously befriended: in his view of Church Controversies, he ingenuously confesses himself persuaded of the piety and sincerity of his opponents. Moreover, as a Controversialist, he was largely acquainted with all divine and human knowledge, bearing upon his subject: he did not write from theory or conjecture, but from a large acquaintance with the lights of Revelation, the maxims of Philosophy, and the experiments of History. He is therefore styled, the "Judicious" Hooker: and if any one should grudge him so eminent a title, yet all may justly be emulous of his sanctity and meekness.

From the *Essays* of LORD BACON you have much to learn. They will not, however, generally speaking, be fully intelligible, nor duly appreciated, in very early life; but, subsequently, you will discover in them more wisdom, the more they are perused. Specimens are given, touching upon both the subjects of

this Manual. Of the character of this profound philosopher, would it were possible to say, that it was equal to his stupendous mental powers, or to the vastness of his attainments! But while, for the augmentation of science, we are debtors, beyond calculation, to his strong and original mind; as a courtier, he was but a man of the world; and, as a judge, he was not without the censure and displeasure of his prince. You must read him, therefore, as a man greatly wise for others; though, it is to be feared, not wise for himself. Of him, as of Solomon, the remark holds good, that "men of superior understanding find it far easier to lay down excellent rules for the conduct of others, than to reduce them to practice in the constant tenor of their own lives." (Scott, on 1 Kings xi. 1—8.)

From SIR HENRY WOTTON a lesson may be learned—and too early it cannot be taught us—how perilous to our peace and religious improvement much converse with the world is commonly found to be. However, as the weary statesman draws nearer to the goal, his heart more evidently seeks, not retirement only, but the repose of holy, heavenly thoughts. The beautiful ode, which he composed shortly before his death, shows how truly his soul was given to his Redeemer, and prepared to dwell with him in bliss.—My youthful

readers may, some of them, be hereafter conversant with high questions of Church or State. By whatever names, whether of ambition, or patriotism, or religious honour, they may justify intense activity in the public and more dangerous walks of life, let them, from Sir Henry Wotton's example, learn two maxims, well suited to allay a ruling passion. In his two famous sayings, here presented to you, methods are prescribed for the cure both of political fever and of theologic acrimony.

BISHOP HALL, holy in heart, grave in deportment, manly in thought, and sententious in expression, gives you, in a short compass, his view how one common day, and how one holy day, may be well spent. His letter on this subject would be most valuable, were it simply a Treatise: but, as he speaks the language of his own personal experience, it carries also, on the face of it, the air and charm of a portrait.

Of GEORGE HERBERT let me say, that, when you shall have learned to make allowance for the peculiarities of taste and customs prevalent in his age, and when you can construe his prose and verse into a sense applicable to our modern habits—(a thing less difficult than may, at first sight, appear)—scarcely will you find, in the compass of all our English

writers, a fairer administrator of your time, or a hand more skilled to attune the best passions of the heart.

When a mind, feeling itself capable of great things, is arrested in its course by severe calamity, let MILTON, with a single line, teach the believer in the doctrine of Providence, the lesson designed by that calamity. It is a strong temper, that can move on with energy:— is not that a stronger, that can “stand and wait”?

The eminent character and the solid counsels of SIR MATTHEW HALE must commend themselves to the understanding, heart and conscience, of every genuine Christian. It is very animating to behold, in him, so strong and steadfast a light, shining throughout one of the darkest periods of English history. The man's whole soul appears to have been brought into subjection to the law of Christ. He walked uprightly; and so, walked surely.

In JEREMY TAYLOR, treating on the use of Time, you have alternately bright similies and grave precepts, all expressed in choice and elegant diction. He describes, also, the character of a truly noble Christian lady; in which there is a larger portion of useful detail than might have been expected from a writer endued with such high poetic fancy. But here

he drew from life: and no female will ever regret studying, in earlier and later years, the portrait of Lady Carbery.

JOHN BUNYAN furnishes you with a few beautiful emblems, designed to illustrate the tempering of the heart on Evangelical Principles. His simple sketches are, if such a phrase may be allowed, like Written Pictures, the expressiveness of which can never be surpassed by the limner's pencil. For nearly two centuries, "the fathers to the children" have handed down his incomparable Allegory, as the delightful amusement of our youth, and the instructive teacher of our maturer years: nor will this Work cease to enjoy universal admiration, so long as the English Language, and the love of Spiritual Piety, shall last.

ARCHBISHOP LEIGHTON, "that angelical man," as Bishop Burnet calls him, writes with his accustomed pathos on the miserableness of throwing away that season which is given us, that we may prepare for Eternity. Some biographical notices are added, illustrative of his character; showing with what a high and heavenly temper he looked beyond things seen and temporal, to the things which are not seen, and which are eternal.

The first passage, from RICHARD BAXTER, exhibits

the value he set on the earlier hours of the evening, for purposes of devotion: and it is, in a certain sense, useful to know what seasons so eminently devout a man found advantageous for holding converse with God and his own heart. This portion is selected from his "Saint's Rest"; a book composed in the former part of his life. The Extracts, following, were written by him toward the close of his career; when, after many a scene of tumult and controversy, his graces were matured, and his judgment more settled, in old age. As a controversialist, he differed from Richard Hooker in this—that he had not enjoyed the ground-work of an academical education. The habits of sound public studies incline a man to look around, on all sides of a question, before entering upon disputation about it; and restrain him from excessive confidence in his own cause, while combating the opinions of others. With much ingenuousness, Baxter, in his later days, confesses with what an ardent temper he had sprung forth to his earlier labours; and how greatly experience and reflection, and bodily infirmity also, had combined to soften down his temper. Persons of a sanguine, self-confident temperament ought, especially, to study this admirable chart of religious life; in which one of

the most extensively-useful of modern divines has so minutely endeavoured to trace the principal bearings of his course, through times and scenes and subjects full of agitation and perplexity and danger.

Where shall we find thoughts more choice, or better adapted to those three contemplative seasons of our existence—Morning, Evening, and wakeful Midnight—than in the Hymns, next following, of BISHOP KEN?

From DR. WATTS I offer you only the beautiful ode, on the Setting Sun; one of the finest of our English Lyrics.—So may Time close, with you, and with me!

From LAW'S "serious Call" you have here one of the most admired treatises in our language, on a particular branch of the use of Time. That book, however, cannot, without much caution, be recommended to you. It is, throughout, deficient in clear evangelical statements of the free grace of Christ, and of the work of His Spirit in the hearts of believers. Fallen Man needs something more than perfect rules: he needs a guide to ONE, who alone can give him the heart to love holiness, while renouncing all hope of being justified by his own doings. Still, read his spirited argument on Early Rising: as far as this topic is concerned, you will find him (so, at least, he seems

to me) unanswerable.—When, further, you read his description of the Man of Letters transformed into the faithful Village-Pastor, let your thoughts be lifted up in prayer, that all the Clergy of our land may copy that picture !

DR. DODDRIDGE, a man delicate in health, and therefore wisely methodical in his multifarious labours for the good of souls, presents you with a far more systematic arrangement of the duties of a day, than any other of the writers that I have quoted ; not excepting even Bishop Hall. Those who walk not circumspectly, will regard his Rules as too formal and strict ; not fitted for persons in active life, but savouring rather of the contrivances of a recluse. Yet, this eminently useful writer was not only a studious critic and author, but a laborious preacher, pastor, and tutor : witness the account given by his Biographer, and which is here added, concerning his employment of his time :—and to the exactness with which he observed his own rules may be attributed his success in some of his most important labours. Deviations from absolute punctuality may, indeed, every day occur : these, however, form no excuse for desultory habits. RULE must ever be deemed of the highest value, by an upright conscience. As for those who are regardless

of maintaining the perfect health of the soul, and who therefore would slacken the yoke of system, and shun strict duties as a dull monotony, I would offer to such the quaint but excellent lines of Herbert, where he heartens his reader against the scoffs of free and heedless livers:—

Slight those who say, amidst their sickly healths,
“Thou liv’st by rule.” What doth not so, but men?
Houses are built by rule; and commonwealths.

Entice the trusty sun, if that you can,
From his ecliptic line: beckon the sky.
Who lives by rule, then, keeps good company.

(The “Church Porch.”)

That which is wanting in LAW is supplied by JOHN WESLEY; a statement of the doctrines of man’s inability to help himself, and his consequent dependence upon Divine grace. These essential doctrines stamp a value on his exhortations; and with them he intermingles some pleasant allusions to his own remarkable experience, in regard to Early Rising.

From the copious mines of Practical Observations on the Bible, by the late venerable SCOTT, I have selected remarks on Longevity; and, on a Spiritual and Wise Mind. There is added one piece of great value, not to you only, my young friends; but to myself also, and to all those who, like me, are passing

onward, through the later stages of our journey. The plan which he suggests, of self-examination, in reference to distinct and entire portions of life, is full of wisdom. It is a method of attaining true self-knowledge, which commends itself more and more on every trial of it; and at each step it constrains the genuine servant of Christ to take a more lowly estimate of himself, and to raise new songs of adoration to his Saviour.—Considering, further, that, not in London only, but in our whole nation, and in almost all the world, there has been, for many years past, a great access of the “Commercial Fever”, I have selected from Mr. Scott’s writings the portraiture of an eminent merchant, who had fairly weighed the value of both worlds; whom Mammon favoured, but who yet followed Christ. Where may we see busy life and holy retirement, opulence and wise bountifulness, so well blended together?

From the testimony of my concluding authority, DR. FARRE, you may perceive how intimately the right governance of Time and Temper is connected with that divine institution, the Rest of the Sabbath. My attention was first attracted to this document, by hearing how skilfully this physician had been wont to counsel persons of my own profession, on the prolongation

of their life and usefulness. My mite of evidence I gladly contribute to his scientific and experienced decision ; for, so far back as two-and-twenty years since, when I was suffering from over-exertion in my clerical duties in a large provincial town, the very same advice, here given, was then suggested to me by a medical friend ; and I adopted it. By steadily pursuing this plan, devoting one of my week-days to comparative leisure, through God's blessing I recovered tone ; and to this it may be attributed, that I did not, as I have seen other young clergymen do, sink under my early labours. Since that time, often have I impressed this Sabbath principle upon my brethren in the Ministry ; and more especially on that class, with which I have been principally connected—Missionaries. The uncongeniality of a foreign clime is, in fact, far less destructive than incessant fatigue : when, therefore, both are combined—wasting heat, and wearing labour—how can it be otherwise, than that the devoted Evangelist should sink into an untimely grave ? I can add nothing to the doctrine so perspicuously, so humanely and authoritatively laid down in the document alluded to ; which, I am glad to see, by its chronological order, placed at the end of this Manual, closing my volume with an emphasis.

Why, you may perhaps ask, have I given such an extended series of Selections, upon what, after all, are only two subjects ; and not, rather, condensed into one systematic and complete Treatise whatever was best in each ? I reply—Because certain of these writers appear to have been themselves attempting something like this ; but with such partial success, that I am deterred by the fear of yet worse failure. Neither should I willingly forego that variety in style, which is attractive to most readers ; and which is here exhibited from so many writers, that there will be found something suited to persons of all moods, ages, and circumstances. Much of the weight of their sentiments, also, will be felt to arise from the consistency of Christian character, by which not a few of these authors were distinguished. Further—I confess myself to be one of those who are pleased with hearing useful things repeated many times, and with much diversity of expression. Thus, for example, we go into a company of friends, where all may be, in the main, agreed, on Religion, Morals, and Literature ; and yet, still we delight to hear a subject rung out with all the possible chimes and changes of men's feelings, opinions, and affections : we sensibly yield a warmer assent to what has been aptly said by such or such a person of

worth and consideration; and when (as in this Manual) we find a Bishop, a Judge, and a Physician, all concurring in the same sentiment, our hearts surrender without hesitation, and we are irresistibly won over to the Truth.

Were it now required of me to advance so far beyond the character of a mere compiler, as to state what appears to me the sum of the whole matter, in reference to the management of Time and Temper; I would beg leave to make the attempt in the fewest possible words.—First of all, sanctify THE LORD'S DAY: this practice will gather blessings around you, through all the periods of Time, and for all the ages of Eternity. Next, by faith in God, through Christ, and with the aid of his Holy Spirit, unceasingly cultivate EVENNESS OF TEMPER: all happy graces will spring up, in beautiful and natural order, from a heart thus regulated, thus influenced from above.

My soul is, at times, weighed down with sorrow, at the sight of those thousands of my fellow-countrymen, both rich and poor, who habitually profane the Lord's Day; and for whom I am often constrained to fear, that they will never see *the Rest that remaineth for the people of God*. Certainly, *except they repent, they will all perish!* The reading, also,

of the Journals of Missionaries tends to keep open a perpetual wound in the heart; seeing, as we clearly do, by them, that the world is still so deeply sunk under the power of him, who was a liar and a murderer from the beginning. Hence, mankind appear, to a most awful extent, to be as full of *debate, deceit, malignity*, as were the Heathen in St. Paul's time. Thus, consequently, counting back from the fall of our first father, the space of *nearly six thousand years* seems to have been spent by a large part of mankind in dishonouring God, in making the earth miserable, and crowding the insatiable pit with lost souls. Of this period, four thousand years were passed in darkness, by the chief part of the world; while the small remnant had but a twilight view of the will of God. Then followed some fifteen hundred years, ere the different books of Scripture were collected into one volume: then nearly three hundred more, up to our own day, before Bibles were copiously distributed among the nations; many of which, in fact, do not as yet possess, in their own language, that Blessed Book, which, so far back as eighteen hundred years ago, had all been committed to writing. Some relief to this dark scene is, indeed, found in contemplating that little company of "babes"—for

so the Eternal Lord of Glory names all his followers!—and it was over such that Jesus rejoiced in spirit, while confessing that his Heavenly Father had hidden these things from the wise and prudent! But, while I thus mourn, my main desire is to bespeak from you—the hopes of the rising generation!—fervent prayers and strenuous efforts on behalf of our country, and of all unconverted lands. O, never stoop to the meanness of regarding these as party-matters! Let glory to God in the highest, and good-will to men, be your aim. Devote yourselves to promote the observance of the Holy Day of rest. Give heart, and voice, and hand, to the cause of Missions; that Mercy and Truth, Righteousness and Peace may look down from heaven; and all families of the earth be blessed in Jesus, the Prince of Peace!

O never—while *your own* Time is well economised, and *your own* Temper brought under wise and happy rules—never rest there! It would be resting in Self! The God of Love, who so blesses *you*, has a claim on large portions of your time, for others: He would have you to be swift and intelligent in works of mercy, to kindred, neighbours, country, and mankind.

But I return to the essential point of application. I desire to press on you the necessity of reducing

good rules to practice. If any of the excellent passages contained in this volume had been the production of some of your own most revered relatives or friends; if they had been handed to you in manuscript, with leave, as a particular favour, to copy some of them for your own private use; I can well imagine how you would have prized the possession of such a Gallery of Portraits, such a Treasury of Counsels. With what delight, at intervals, would you have looked them over carefully, shewing them occasionally to a few partial friends! Yet, a portfolio, thus enriched, would be valueless, unless practically used: and, for the same reason, this little volume, now and then read, will be of no use at all, unless the Spirit of the Work be wrought into your daily conduct and temper. One good rule, well kept, excels ten thousand beautiful hints and sketches, merely admired in theory. Nay, theory, without practice, is positively injurious: it powerfully aids self-deception: the very familiarity of the mind with rules neglected, and resolutions broken, paralyzes the heart in its most vital functions.—BISHOP BUTLER well remarks, “Going over the theory of virtue in one’s thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form a habit of

it, in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible: that is, may form a habit of insensibility to all moral considerations."

One short sentence I leave with you, from HIM who spake as never man spake: it will convey all my meaning; and expresses that, which alone can draw virtue from any useful book, which alone stamps value on the study even of the Bible itself:—**IF YE KNOW THESE THINGS, HAPPY ARE YE IF YE DO THEM!**

I subscribe myself,

Your faithful and affectionate friend,

WILLIAM JOWETT.

SEPT. 23, 1834.

The Holy Scriptures.

(WITH REMARKS.)

TIME.

AND God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven, to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.—*Genesis* i. 14—18.

“Order was Heaven’s first law!” This is apparent, not only from the beauty and conveniency of many things around us, even in this fallen, and therefore disordered, world; but yet more, from the undeviating exactness with which **TIME** is divided into its appointed portions, by the various positions and movements of the Heavenly Bodies and of our Earth. The science of Astronomy, gathering from this

vast Celestial Mechanism observations of great practical utility, is, after all, but a Student of the System; like a Scholar, slowly apprehending and copying out those Lessons which the Divine Master wrote, ages ago, in perfection.

As the heavenly lights were set in their place expressly "to rule the day," and "to rule the night," is not the due observance of this design a part of our obedience to God? Men, especially in what may be called an ultra-civilized state of Society, frequently pervert this order; turning night into day, and day into night. This is a great folly, to say the least of it; and (if we except those special instances justified by the laws of necessity, or of mercy) it is perhaps not too much to call it, Sin.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.—*Genesis* ii. 2, 3.

When God hallowed the seventh day, He prepared thereby a blessing for all that should observe it, both of man and of beast, throughout all generations. All need times of rest; for *all things are full of labour*. Therefore, besides the balmy refreshment of nightly sleep, which is, comparatively speaking, an involuntary act, we have here a secondary division of our time, divinely instituted; the observance of which is a voluntary, rational, and holy act.

Man needs, especially, the addition of Holy Rest, that his soul may be soothed, and yet invigorated. He, who made us, best knew how to lay out our time for us; that is, what proportion, and at what intervals, (whether regular, or irregular,) would be effectual for our continual restoration. He has appointed the seventh part; and that, at regular intervals.

The Book of Nature shews us other divisions of Time: the Book of God, alone, teaches this.

And Isaac went out to meditate in the field at the even-tide.—xxiv. 63.

Remember the sabbath-day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.—*Exodus* xx. 8—11.

And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God, day and night, that he maintain the cause of his servant and the cause of his people Israel, at all times, as the matter shall require. (*Hebrew*, The thing of a day in his day.)—1 *Kings* viii. 59.

“The thing of a day in his day.” A most exact description of all that a man can do! Of all, consequently, that is required of him. And there is great comfort in thus viewing all our duties, trials, and difficulties, as being the affair of one day at a time, and therefore quietly to be committed to God in daily prayer and thanksgiving.

The endeavour to crowd into the present day more than

belongs to it, seems like flying in the face of that God who has limited our powers. Not to be content with leaving a work unfinished which is not imperative, and which needs only the additional aid of to-morrow to finish it, is like saying to God, Why hast thou made me thus?

Is it not also, sometimes, a mark of a low faith to aim at completing a work, under such circumstances, before its time? As if we doubted, whether God would bestow upon us, day by day, the requisite faculties of memory, judgment and application, with which he has hitherto endued us. Moreover, eagerness to despatch a favourite project late at night may so hurry us, as to leave no sufficient space for prayer and the preparing of the soul to lie down in sweet peace with God.

There is such a thing as false diligence, an impatience to finish and be beforehand with our work: this is often connected with a desire to be as much as possible independent of God, and free from the claims of duty in its regular order.

The cause of God requires effort, but not to a high pitch of excitement; diligence, but not in excess. God is a gracious Master, who will himself supply all the deficiencies of those whose two talents are gaining other two; or, whose one talent is unambitiously, and evenly, gaining one more.

These remarks, however, afford no encouragement to such persons as are habitually behindhand with their work. They are only designed for the over-doers, who, bent upon some end in view, forget moderation in the means of reaching it.

We are but of yesterday, and know nothing, because our days upon earth are a shadow.—*Job viii. 9.*

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down:

he fleeth also as a shadow, and continueth not.—
xiv. 1, 2.

Man, that is of woman born,
How fleeting are his days !
Ev'n, as the flower that acent's the morn
Soon from the fost'ring soil is torn,
Nor feels the noon-tide rays.

Sorrow at his side appears,
Companion ever nigh :
The cup he gilds o'erflows with tears,
His budding hopes are chill'd with fears,
Till death's concluding sigh.

Whither shall the sufferer flee
For refuge from his pain,
Father of mercies ! but to Thee,
Who for his sins, that countless be,
The suff'ring didst ordain ?

Father, look with pitying eye !
From wrath eternal save !
We look to Him who left the sky,
Who bled for sinners doom'd to die,
And triumph'd o'er the grave.

From Manuscript :—a free Version of the Dirge in the Burial Service, by the
late Thomas Hudson, esq., of Huddersfield, in his last illness.

The heavens declare the glory of God; and the
firmament sheweth his handy-work.

Day unto day uttereth speech, and night unto night
sheweth knowledge.

There is no speech nor language where their voice
is not heard.

Their line is gone out through all the earth, and

their words to the end of the world. In them hath he set a tabernacle for the sun;

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.—*Psalm xix.* 1—6.

LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am!

Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee; verily every man, at his best state, is altogether vanity.

Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, LORD, what wait I for? my hope is in thee.—xxxix. 4—7.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

To see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy loving-kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live; I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

When I remember thee upon my bed, and meditate on thee in the night-watches.—lxiii. 1—6.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also, when I am old and grey-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come.—lxxi. 17, 18.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—lxxxiv. 10.

LORD, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men. •

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O LORD, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy, that we may rejoice and be glad all our days!

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea the work of our hands establish thou it.—
Psalm xc.

“The Prayer of Moses the man of God.” (Title.) Probably it was composed when sentence of death was passed upon the entire generation of the grown-up men, who came out of the land of Egypt; or when Moses saw, from time to time, that sentence actually put in execution, by the falling of thousands on every side.

It contains the most affecting views of the misery of our sinful race, and of the majesty, power, eternity, holiness, omniscience, justice and grace of God, that are to be found

in the whole Bible. It is very properly selected as part of the Service for the Burial of the Dead; impressing the minds of survivors with a solemn anticipation of that day, when He, who even now sets "our secret sins in the light of his countenance," will assuredly "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

That which peculiarly recommends it to the heart of the experienced and afflicted believer, is, the solemn composure with which it opens, and the bright hopes with which it closes. For forty years in the courtly scenes of Egypt, and for another forty in the pastoral simplicity of the land of Midian, this "Man of God" had never found, nor ever sought, any other rest than that which is offered in the covenant made with the fathers, and secured to the children for all generations. And now, in the wanderings of the wilderness, the LORD was still his "dwelling-place."

When his heart has fully poured forth its natural, and its gracious sorrows, fears, and prayers, he then begins to lift up his head, and speak in a more cheering tone. So David, after floods of penitential tears, breaks out into the language of faith and hope: "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Looking to the "work of the Lord," to the building up of the Church on the foundation of Jesus Christ, who is the same yesterday, and to-day, and for ever; and meditating on the glory, the delight, the beauty, the stability, and the perpetuity of that Church, we have, in all times of sorrow and trial, an unfailing consolation. Whether we think of Time, or of Eternity, CHRIST is our sure dwelling-place. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's; and Christ is God's."

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- Man goeth forth unto his work and to his labour until the evening.—civ. 23.

Except the LORD build the house, they labour in

vain that build it : except the LORD keep the city, the watchman laboureth but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows : for so he giveth his beloved sleep.—*Psalms* cxxvii. 1, 2.

How precious also are thy thoughts unto me, O God ! how great is the sum of them !

If I should count them, they are more in number than the sand : when I awake, I am still with thee.—*Psalms* cxxxix. 17, 18.

Let my prayer be set forth before thee as incense ; and the lifting up of my hands as the evening sacrifice.—*Psalms* cxli. 2.

“ ‘ What is it to others,’ a man may say, ‘ if I lie in bed in the morning, and come out of my chamber, without serious and steadfast secret prayer ; or neglect it in the evening, until I am so drowsy, that my mind is unable to pray ? ’

“ Whether it be the feeblest or the strongest of God’s people that neglects secret prayer, the Universal Church, as well as that part of it with which he has intercourse, and, indeed, the whole world, has reason to complain of that man. That man must, of necessity, be an unstable, unestablished Christian : he cannot be well acquainted with his own particular, besetting, secret sins : he cannot breathe forth a spirit of holy love and tenderness in his intercourse with others : his tempers remain unmortified, and his graces unwatered.

“ Thus, mark him in his daily conversation : in his family, he speaks of spiritual things, in a formal or insincere manner : in conversation with his friends, he gives advice, but has not asked for wisdom from above to direct him : he knows the great outlines of Christian doctrine and

Christian practice ; but the details and particulars of it he is but little acquainted with ; and never seriously lays it to heart, that, as a man's walking is made up of separate steps, so the Christian's daily life is made up of little things, little occurrences, many of them unexpected ; by his conduct in which he brings either honour, or dishonour, on that holy name whereby he is called." (Sermons by the Rev. John Tucker, B.D. Sermon xv., on Psalm cxli. 2.)

Go to the ant, thou sluggard ; consider her ways, and be wise :

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ?

Yet a little sleep, a little slumber, a little folding of the hands to sleep :

So shall thy poverty come as one that travelleth, and thy want as an armed man.—*Proverbs* vi. 6—11.

He becometh poor that dealeth with a slack hand ; but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son ; but he that sleepeth in harvest is a son that causeth shame.—x. 4, 5.

The way of the slothful man is as an hedge of thorns ; but the way of the righteous is made plain.—xv. 19.

Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.—xix. 15.

The sluggard will not plow by reason of the cold ; therefore shall he beg in harvest, and have nothing.

Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.—*Proverbs* xx. 4, 13.

The desire of the slothful killeth him; for his hands refuse to labour.

He coveteth greedily all the day long; but the righteous giveth, and spareth not.—xxi. 25, 26.

I went by the field of the slothful, and by the vineyard of the man void of understanding;

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth; and thy want as an armed man.—xxiv. 30—34.

The slothful man saith, There is a lion in the way; a lion is in the streets.

As the door turneth upon his hinges, so doth the slothful upon his bed.

The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.—xxvi. 13—15.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—xxvii. 1.

Scripture-passages of this kind pourtray in vivid colours the wretchedness of the victims of sloth, self-indulgence, and procrastination. These vices, when once rooted, grow as naturally as weeds in a garden. There is one among

these noxious plants, which should be especially pointed out to such young persons as are desirous of properly cultivating their minds and habits: it is, *The love of Ease*; a kind of low, creeping, Bindweed. If permitted to overrun the soil, it entwines itself about every thing, and is exceedingly difficult to root up.—The opposite of this temper is, *Alacrity*; so pleasing in youth, so valuable in maturer years.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—*Eccles. ix. 10.*

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—*xi. 6.*

Some minds are quite beclouded with melancholy, when they contemplate the uncertainty of all human events: indolent and timid persons, under partial religious impressions, are especially liable to this. Strong exertion should be used, to shake it off: for it is alike destructive to the quiet *repose* of faith, and to the lively *effort* of faith.—Others fastidiously choose their plans, and nicely balance their reasons: they will just do this, and not do that, as though they would expend none of their energies, excepting on measures sure to be successful. A hearty resolute Christian strikes into a different path; undertakes every duty, *from a sense of duty*; calculates consequences with self-distrust; neither wastes nor grudges his pains; but ventures on the promises of God, and the resources of Providence, largely and boldly. “The liberal deviseth liberal things; and by liberal things shall he stand.”

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk

in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.—*Eccles. xi. 9.*

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—*xii. 1.*

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

Like a crane, or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed: undertake for me.

What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

O LORD, by these things men live, and in all these

things is the life of my spirit: so wilt thou recover me, and make me to live.

Behold, for peace I had a great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

The LORD was ready to save me: therefore we will sing my songs to the stringed instruments, all the days of our life, in the house of the LORD.—*Isaiah xxxviii. 9—20.*

“The Writing:”—as it were, an Extract from the private Diary of this pious King; in which he was specially guided by the Holy Spirit. In it we see Hezekiah, 1. Bemoaning himself on account of—Life shortened, Pain suffered, Spirits sunk: yet, 2. Extolling his God and Saviour for—Restoring Love, Pardoning Mercy, and Usefulness prolonged. This “Writing” is very suitable for the sick, the infirm, and the dying; but especially for those who have been “recovered from sickness.”

It is of the LORD’s mercies that we are not consumed, because his compassions fail not.

They are new every morning: great is thy faithfulness.—*Lamentations iii. 22, 23.*

Give us this day our daily bread.—*Matthew vi. 11.*

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.—*Mark i. 35.*

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.—*Luke vi. 12.*

Thus did Jesus rest from past labours, and prepare for new. In the instance, especially, mentioned by St. Luke, his prayer was preparatory to one of the most solemn events recorded in the Gospels; that of setting apart his Disciples to their office. He was praying for the evangelizers of the whole world!

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the good man of the house had known what hour the thief would come, he would

have watched, and not have suffered his house to be broken through.

Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.—xii. 35—40.

I must work the works of Him that sent me, while it is day : the night cometh, when no man can work.—*John ix. 4.*

Not slothful in business ; fervent in spirit ; serving the Lord.—*Romans xii. 11.*

To have all that practical mechanism in business, which precludes irregularity and ensures efficiency ; and yet to diffuse throughout the transactions of every day such a spirituality of mind as proves that we are not merely chief wheels in a machine, but conscientious agents for life and for eternity—is a combination of qualities constituting the highest rank in the service of God on earth. Many possess one of these qualities, without much of the other :—spirituality, without a talent for business ; or a talent for business, without deep spirituality ; motive, without system ; or, system without exalted purity of motive. He who would every day make this his motto, "*Serving the Lord,*" must covet earnestly both these gifts.

And that, knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light.—xiii. 11, 12.

But this I say, brethren, the time is short : it re-

maineth, that both they that have wives be as though they had none ;

And they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ;

And they that use this world, as not abusing it : for the fashion of this world passeth away.—1 Cor. vii. 29—31.

See, then, that ye walk circumspectly ; not as fools, but as wise,

Redeeming the time, because the days are evil.—*Ephesians* v. 15, 16.

“Circumspectly”—that is, with a careful survey of—1. All the obligations of the Christian character ;—2. All the dangers incident to our course, especially in *perilous times* ; and, 3. All the helps which the blessed Spirit of Christ holds forth to us, while we use the appointed means of grace ; namely, reading and meditating on Scripture, prayer, and taking counsel with experienced servants of God.

Circumspection such as this shews the truly wise man. For who but has experienced *great* evils from what seemed to be but a *small* mistake ? We cannot, then, be too cautious. “Not as fools”—who soon tire of watchfulness, deeming it over-scrupulosity ; saying, “It is a little matter—why give it so much thought ?”

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us.

For yourselves know how ye ought to follow us :

for we behaved not ourselves disorderly among you ;

Neither did we eat any man's bread for nought ;
but wrought with labour and travail night and day,
that we might not be chargeable to any of you :

Not because we have not power, but to make ourselves an ensample unto you to follow us.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

But ye, brethren, be not weary in well-doing.—
2 Thessalonians iii. 6—13.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.—*1 Timothy* v. 5.

The feeblest and most weary of God's family, wielding the strongest spiritual weapons!—thus filling up sad, lonely, sleepless hours with joys and triumphs less known before ; interrupted, as they were, or abated, by caring *for the things of the world*, to please another. Extreme old age, thus sanctified, is cheerful. (See *Luke* ii. 36—38.)

But exhort-one another daily, while it is called To-day ; lest any of you be hardened through the deceitfulness of sin.—*Hebrews* iii. 13.

Sin deceives, not only by its insinuating approaches, and by its temporary gratifications; but, most of all, by its power to lull the heart with promises of future amendment and forgiveness, grounded not in faith, but in presumption. As soon as the sinner has hushed up his compunctions with, "To-morrow," that moment his heart becomes hardened for "To-day." And what shall soften it To-morrow? How can he doubt, but that it will become harder and harder, by every day's procrastination? Of how much more value to him is one To-day, than a thousand such To-morrows, with which he is always deluding himself!

Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain;

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will, we shall live, and do this, or that.—*James iv. 13—15.*

Eagerness and Anxiety are, as it were, the two feelers of the mind, reaching out into time future: Eagerness, darting forward and apprehending some imagined good; Anxiety, sensitively forecasting many evils, some of which never come. Eagerness is the raging fever of youth; Anxiety, the low fever of later years. Both these dispositions, though in different ways, dishonour God, and disturb our peace. When very eager about a matter, we should suspect all is not right: when very anxious, we may be equally sure something is wrong. A placid, cheerful and regular activity can only proceed from a hearty disposition to do and suffer the whole will of God, during all the time of our pilgrimage. "Thy will be done!" expresses the thing best.

But the end of all things is at hand : be ye therefore sober, and watch unto prayer.—1 *Peter* iv. 7.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—2 *Peter* iii. 8.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

He which testifieth these things saith, Surely I come quickly ; Amen. Even so, come, Lord Jesus !—*Revelation* i. 8.—xxii. 20.

TEMPER.

AND he lifted up his eyes, and saw his brother Benjamin, his mother's son ; and said, Is this your younger brother, of whom ye spake unto me ? And he said, God be gracious unto thee, my son.

And Joseph made haste ; for his bowels did yearn upon his brother : and he sought where to weep ; and he entered into his chamber, and wept there.

And he washed his face, and went out, and refrained himself, and said, Set on bread.—*Genesis* xliii. 29—31.

We have here a remarkable exemplification of the rapid and powerful movements of human TEMPER. Three perfectly distinct emotions, yet all of them becoming his situation, were at work in the heart of Joseph. Nature

(as men speak) caused him that gush of tenderness : Grace prompted his loving prayer : Court-dignity and policy impelled him quickly to command his feelings ; and he was thus able to give the quiet and proper orders for entertaining his unsuspecting brethren.—In persons of exalted station, dignity, and authority, we cannot always divine how much of deep feeling, or even of religious principle, may secretly be in operation. Far more may be passing in the mind of a pious Minister of State, than cursory observers would suspect. Besides this instance of Joseph, we have similar cases in two other pious Attendants on Pagan Courts. (Nehemiah i. 4. Daniel iv. 19.)

Now the man Moses was very meek, above all the men which were upon the face of the earth.—*Numbers* xii. 3.

To shew that the most eminent saints are hourly dependent on grace, and consequently to make us fear for ourselves, this man of God was suffered to fall into a spirit of great irritation, “so that he spake unadvisedly with his lips :” and was on that occasion cut off from the privilege of entering the Land of Promise. (*Numbers* xx. 7—13.) The penalty, and the whole transaction, proclaim indubitably to all, of every age, that it is no slight thing to speak unadvisedly.

Behold, this day thine eyes have seen how that the LORD hath delivered thee to-day into mine hand in the cave : and some bade me kill thee ; but mine eye spared thee : and I said, I will not put forth mine hand against my lord ; for he is the LORD’s anointed.—*1 Sam.* xxiv. 10.

Dangerous companions are those, who, like David’s men—(most of them, very sorry characters ; see *1 Samuel* xxii. 2)—plausibly hint a daring, sinful act just at the

moment when outward circumstances and our own innate corruption may concur to prompt or to favour the act. On the other hand, that is a strong, and noble, and holy spirit, which can, single and unaided (save only by the secret grace of God), resist the threefold influence of opportunity, propensity, and solicitation.

And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?—2 *Sam.* xvi. 10.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.—1 *Kings* xii. 8.

The rash temper of Rehoboam was exhibited, not only in his choice of advisers, but in the highly-coloured figures of speech which he used. "My father chastised you with whips, but I will chastise you with scorpions." Could that father's voice have been heard from the tomb, it would have been, to tell his son—and not for the first time—"Child, thou art only preparing a rod for thine own back!"

Thus Rehoboam showed his foolish Temper—wholly unfit to govern—not only by choosing the *counsel* of the young men, but by adopting their *language* also; rude, overbearing, figurative language. Grave counsels and safe principles were needed; but this hard policy, followed up by harsh metaphor, was like a barbed arrow dipt in venom.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offer-

ings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.—*Job i. 5.*

See the carefulness of a religious parent!—he cares unceasingly for the honour of God, and the souls of his children. While they are exchanging cheerful visits, he has his thoughtful hours: these he afterwards sums up, together with his children, by a solemn early morning-service. “It may be!”—This he says, as one who could tell from his own experience how readily the heart departs from God, when youthful gaiety invites to the festive circle. Sin is not *inevitable* at such seasons; but it very rarely is *avoided* then. If the saying be true, *Perimus in licitis*, how justly may we fear at a feast—even at a family-feast. This passage, however, in Job’s history, not only proves that such festivities may be innocent: it further shows the opportunity they give for family-edification. For it is said, that Job sanctified his children; and that, too, habitually, when they came to visit him and one another.

God is our refuge and strength, a very present help in trouble:

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.—*Psalms xli. 1—3.*

The language of this Psalm is suited either to any crisis of sudden and awful alarm, or to seasons of long-protracted and harassing perplexity and persecution.

In times of sudden distress or danger, the first aim of a child of God should be to collect his thoughts; as one

desirous to honour his heavenly Father by faith and calmness, and to do "the right thing" for himself, and for others who may be in want of succour. All these considerations and purposes may be the work of a single moment in his mind. Instant prayer, instant faith, instant composure, instant resolution, all lie within his reach, if only he exercise grace habitually to turn toward the mercy-seat.

Christian Self-possession is the genuine effect of faith and love, aided by experience; for the saint, who lives by these, feels that he does not so much keep himself, as God keeps him. *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.*

But there are many inconsiderate persons, who, besides the infirmity of natural nervousness, know very little of the efficacy of direct (it may be, speechless) prayer: who, consequently, if sudden danger approaches them, are at their wits' end. Either they are bewildered with extreme terror, and hurry from place to place without meaning; or, they are struck dumb and motionless, and leave all to the by-standers. They can only yield to their feelings: they lose themselves, sometimes even when safety was close at hand. If they attempt to help others out of accidents of fire, drowning, or similar dangers, they are so agitated, that they even increase the alarm and peril of those whom they should quietly aid.

It is well to fear in times of prosperity: but, in times of trouble, God will see what measure of hope we enjoy in Him. David, used to dangers from his youth up, in the sheep-folds, in the camp, the wilderness, and the city, knew well the power of faith in a tried God—what peace, what self-possession, what alacrity, what steadfastness, it gives. He was "quiet from fear of evil"; "not afraid of evil tidings"; with a heart that could "stand fast, trusting in the Lord."

He could "meditate terror"; not as a man does, viewing from some lofty cliff a terrible storm at sea; but as one embarked himself on the deep waters, tossed with tempest, yet assured that all shall end well. "Therefore"—and it is said so calmly—"therefore will we not fear."

In the multitude of my thoughts within me, thy comforts delight my soul.—*Psalm xciv. 19.*

When care and grief absorb us, our best faculties are thrown into such a state of stupor and disorder, that they scarcely seem to answer their proper uses. Memory is confused; the judgment, at fault; the will, divided. But, as a short retired walk in the fields will often restore the tone of the spirits; so a brief "time of refreshing from the presence of the Lord" will generally revive the energies of the heart. Forgetting the former tumult of the passions, we feel how free and active the mind is, when it has learned to BE CALM.

LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Let Israel hope in the Lord from henceforth and for ever.—*Psalm cxxxi.*

It is supposed, by some, that this Psalm was written by David, in reference to his expected elevation to the throne.

To be so near power and dignity, and yet not to grasp at them; to be assured of them by prophecy and by anointing, and yet not to muse on the thought how he would act the king—was an evidence, not so much of intellectual superiority, as of profound humility. He trusted, that as God had appointed him, he would also in due season qualify him for royalty.—This was very different from the conduct of Saul, who seems to have had a qualm of false humility, when he hid himself among the stuff. (1 Sam. x. 22.) Saul shrinks from the call of duty: while the man after God's own heart waits for the call, and then obeys it. (2 Sam. ii. 1—4.)

Behold, how good and how pleasant it is for brethren to dwell in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.
—*Psalm cxxxiii.*

There is great beauty in this comparison of holy affections to the ointment with which Aaron was anointed, from the circumstance that it might not be counterfeited. (See Exodus xxxv. 22—28.)

When intelligent, active, sympathizing love reigns in a family, or in a community, the scene is as near heaven as any thing on earth can be. What then will heaven be, where nothing enters but perfect love; and that, for ever!

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.—*Proverbs iii. 3.*

These six things doth the Lord hate; yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren.—vi. 16—19.

“Yea, seven!” Mark the seventh abomination; for the Holy Spirit condescends to use the language of emphasis; and this abomination is to be found, not in the world only,

but also in the professing Church—"among brethren." The word is not a little expressive, "He that *soweth*"! The mischievous troubler of religious society does not foresee all the evil that will in due season spring up from his meddling; but, he *sows the seed*. He drops a few hints here and there—suspicions and evil surmisings—significant doubts and questions—half-told tales—low whispers and ambiguous insinuations. These are *the seed*. Wormwood and gall are not more bitter, thistles not sharper, nightshade not more deadly, than the fruits of that seed which he scatters up and down.

But, how happens it that "Brethren" are thus liable to be thrown into discord? It is, because they were not constantly living *as brethren*, before the temptation arose. To "love the brotherhood" implies that we watch and pray for one another, and give and take Christian counsel and reproof, in the spirit of meekness. When brethren are thus united in Christ, they will warn off the discord-sower from their company. But if pride, self-conceit, love of pre-eminence, lukewarmness, or common-place profession prevail, the way is open for any error, any bad temper, to occupy the ill-guarded ground.

The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.—*Proverbs* x. i.

Train up a child in the way he should go: and when he is old, he will not depart from it.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.—

—*E. L. L.*

Should not correction from the child: for, if thou smitest him with the rod, he shall not die.

Thou shalt not beat him with the rod, and shalt deliver his soul from death.

My son, if thine heart be wise, my heart shall rejoice, even mine.—xxiii. 13—15.

The rod and reproof give wisdom ; but a child left to himself bringeth his mother to shame.

Correct thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul.—xxix. 15. 17.

The Scripture-maxims on EDUCATION are all based on the doctrine of Original Sin. The bent of children's hearts is wrong from the very first ; and nothing but early, continual, wise, firm and patient discipline, with the blessing of God upon that discipline, can bend the heart right again.

On so well-discussed a subject as this, my pen can offer nothing new ; but I shall simply put together some memoranda, which have long been lying by me, on the management of the Temper of children and of the young. And I will begin by attempting a truly painful task—to delineate the features of one of the most afflicted and afflicted characters in existence, "A Spoiled Child."

—He must not be contradicted ; nor set to do any thing he does not like ; must be helped first ; and, to the best on the table ; wants something different from what is offered him ; may change when, and as, he pleases ; may choose for himself, and order about ; must be pleased ; soon after waking in the morning, finds something to be out of humour for ; if quieted down for a little, is soon ready for another pet ; cannot settle, either to work, or play ; discontented, he does not know why ; if hurt, cries so that all the house shall hear ; may throw the blame where he pleases—on his brothers, sisters, cousins, the servants, &c. ; never bears the blame himself ; gives pert, smart answers ; thinks himself clever, and able to solve all difficulties ; swift to speak, slow to hear ; loves to be admired and praised ; vexed, if he is not, or if others are, noticed ; has no notion that other people feel ; masters his father, if he can ; torments and coaxes his mother ; if justly punished by father, mother, tutor, &c., he turns upon them with resentment, as though he were the injured party ;

loves to say and think, "That's *mine* ; *my* book, *my* hoop, *my* right, *my* will, *my* way."

The opposite to all this "A well-trained Child", upon whose heart the doctrine of heaven has distilled as the dew—is one of the loveliest and most hopeful of all characters on earth. Parents! have you considered how such characters are trained?

When first the precious little infant was given to you, did you reflect on the immense responsibilities connected with the gift; that it was not a beautiful, innocent, animated toy of your own, for your fond hearts to doat upon; but, a being born into an existence immortal; born in sin, and likely to be lost for ever, unless you watched over it, prayed for it, and brought it as soon as possible to be laid at the feet of Jesus?

As now the little creature is somewhat advancing in years, and its powers are developing, do you reflect that its conscious mind sees whether you yourself are selfish and self-indulgent, or self-denying and noble-hearted; fickle, or steadfast; harsh, or kind; hasty, or gentle; impatient, or forbearing; vindictive, or forgiving; false, or true? And as your temper is, so, probably, will be his.

Notwithstanding the tenderness of his faculties by reason of childhood, and their corruptness by reason of birth-sin, yet he perceives more quickly, and judges more correctly, than you are aware of sometimes. And as his little character is constantly receiving its shape from the side-way pressure, so to speak, of yours; what need have you to take your own Temper to task, and go to school to the same Scriptural rules, by which you would desire all your children to be moulded!

Early to do this, is of the greatest importance; for peace never enters, till strict and loving discipline enters; and many a grown-up person finds himself a parent, before he has well begun to master his own Temper: he begins house-keeping, before he has finished his own best education: or perhaps he may have been ill-trained, with but little controul, little of the benefit of good models, in his own family; so that he must lose no time in more per-

fectly learning Self-discipline. Otherwise, his children will overtake him faster than he thinks of; and his own evil tempers and habits, with theirs to boot, will fill his house with confusion, before he has well looked around him.

Let me now venture on a few hints, to help Parents in this important work.

1. *Rule by conscience.*—Not tyrannizing over conscience; which, after all, even the authority and love of a parent cannot absolutely reach: but guiding it, that it may be instructed; and touching it, that it may be tender: appealing, in every thing, to that inward witness, and habituating children to feel the presence of God, the presence of the Redeemer, the presence of the Spirit. That one simple sentence, which we teach children, affects my mind more deeply than I am able to express: "I cannot see God; but God can see me." To rule thus, is, to teach FAITH.

2. *Win the affections.*—What a pity it would be, to let slip the age of affection; the tender, impressible period of childhood and youth! Almost always, the only thing requisite to gain the affection of our offspring, is, for us to love them. Enter into their little concerns, which to them are not small; and, so far as is proper, be open and confidential with them when speaking of your own affairs.

3. *Influence them by a true sense of honour.*—The true standard of honour is, the Bible: what I mean by a sense of honour, is, a Scriptural feeling of the credit which they ought very early to obtain with their companions, their family, the servants and household, and the friends who visit you. For "favour with man" is a Divine principle, when rightly understood, no less than "favour with God." To this end, get them good companions, such as it will be a credit to have.

4. *Adapt punishments to their age.*—When they are very young, to mortify their palate, to abridge their liberty, or to inflict bodily chastisement, may be needful: as they grow older, your countenance abating somewhat of its wonted kindness, or an hour of banishment from your company, or a visit abroad denied them, will tell more effectually

upon their feeling mind. And remember, it requires much moral courage thus to punish.

5. Let one of their encouragements arise from your setting them to do *what they can do*. Education is necessarily a force upon the dormant faculties ; rousing them to effect what previously was not done : and if this force be not applied, they will make little progress in learning *new* things. But sometimes, or rather pretty often, set them easy tasks. Going over the ground, a second, third, fifth, tenth time, if it be done with spirit, will be pleasant to them. And having at length found out their peculiar talent, work by that.

6. Mark their characters, *singly*. You will probably be often reminded by them of your own natural disposition ; you will see tendencies, aversions, talents, infirmities, &c., just such as you once have experienced, or are now experiencing. Let this be a motive with you to be forgiving, gentle, and wise.

7. Observe the characters of your children, *when they are together*. Keep them together : and see to it that they walk in love. Teach them to respect one another. Do not expect much good to arise from spiriting them up to rivalry : harm, of the worst sort, often comes in this way. Avoid favoritism and needless comparisons ; such as make one vain, and another envious.

8. Carefully guard them, *when with strangers, visitors, &c.* ; and be backward in letting them go into new company, without yourself. For a good while, or rather as long as possible, let them be ignorant of the affectations, improprieties, and proofs of undisciplined temper, that abound in society. For it will become your duty, when they see such faulty models, to point out (but discreetly and without sarcastic bitterness) the blemishes of some whom they may have seen too closely.—But especially, when they have left company, notice to them some excellence in the behaviour, temper, or conversation of one or more of the party. This is one of the advantages of being with them.

9. If any of the family-circle be sickly, infirm, or in any way afflicted, *turn it into an advantage*. Love and service-

ableness may thus be practically taught the children and other members of the family ; telling them, that *then* "trouble" should be a word unknown ; yet taking care not to overburden the young and the weak. Lessons of this kind are the best of all : they feelingly lead us to imitate the Great Pattern ; "for even Christ pleased not himself ;" but, "Himself took our infirmities, and bare our sicknesses."

10. Still let the first great principle, of ruling by conscience, pervade all. If, therefore, you should be so far favoured, as to be able to *lead them to use private prayer*, you are indeed blessed in them ; for you have led them to the Fountain of blessing ! And, to this end, reflect on the inexpressible importance and value of Family Prayer. I find it impossible to conceive of Education going on well, without Nursery Hymns and Prayers, for the little-ones ; or without Family Worship for the whole household. For Christian Education is not mere rational and intellectual mechanism, however important the external system may be. A good Education is all this, with religious teaching, and a Divine Influence added to it ; which Influence is not to be had, unasked for.—Family Prayers should be impressive and instructive, quiet and simple. All in the family need to have their hearts touched, and their minds richly stored. As this is one of the "Greater Mysteries" of Education, let me here copy a passage from the Memoir of my friend Neale ; in which Mrs. Neale thus faithfully records one of his solemn parting charges to her. She writes—

"But of all the subjects of his conversation with me, there was none that he dwelt upon with more frequency and earnestness than the importance of Family Prayer, particularly as to the manner in which it should be conducted ; often saying, 'Depend upon it, there is just so much religion in a family as there is of seriousness and reality in Family Prayer.' Upon one occasion, about this time, on my noticing the joy and peace which some one who had just left the room possessed, he replied, 'Yes ; he is an old servant of God : it is His usual dealing in grace

as in providence : *The hand of the diligent maketh rich.* Oh, live near to God ; make much of Family Prayer ; be punctual in the time for it ; do not let it be a *form* ; pray always for a blessing on it. Read the Bible ; *read it much* ; do not let little portions satisfy you. Oh, that I had read it more ! ” (Memoir and Remains of the Rev. Cornelius Neale, M.A.)

The preceding Remarks not having been designed, in the least degree, as a Treatise on Education, the Reader will observe that the cardinal virtue, *Obedience*, has been everywhere implied, rather than expressed. How to win that Obedience from the gentle, how to require it of the dull and the irregular, and to enforce it upon the obstinate, would be topics worthy of a very copious discussion. It may briefly be noticed, that when Children are brought to the point of obeying *without parleying, and without needing to be spoken to twice*, the happiness of such children is not a little secured ; the wisdom, firmness, and kindness of the parent or teacher are honourably attested ; while the blessing cannot be too gratefully acknowledged, in thanksgivings to HIM, who thus answers prayer, and crowns persevering endeavours.

When pride cometh, then cometh shame : but with the lowly is wisdom.

The merciful man doeth good to his own soul : but he that is cruel troubleth his own flesh.—*Prov.* xi. 2. 17.

A wise man feareth, and departeth from evil : but the fool rageth, and is confident.

He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh : but envy, the rottenness of the bones.—*xiv.* 16. 29. 30.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.—xv. 13. 15.

He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a city.—xvi. 32.

Let a bear robbed of her whelps meet a man, rather than a fool in his folly.—xvii. 12.

The man who has "a will of his own," uncontrolled by religious principle, bent on its purpose, reckless of all consequences—seems to be the "fool in his folly" here described. Woe to those who meet or confront him, when in that mood!

But it is possible, that persons, considered to be pious, may occasionally verge towards this very state. Through the power of unmortified corruption, and from sudden strong temptation, they may be led to play the fool, and err exceedingly. They are the more likely thus to fall, if they ever use that common, but vain excuse, "It is my way."—My way! Why, that is the very cause of grief to a contrite spirit, calling for renewed and redoubled watchfulness.

Anger, or peevishness; ridicule, or invective; levity, or eagerness for pleasure—may be the besetting sin of a man. It is the more perilous to meet a professing Christian under the influence of any of these passions, because it comes unexpectedly from him. While the folly is on him, how to check, or how to escape him, are questions alike difficult. An unmoved countenance, an unprovoking silence, a fair transition to some other subject—above all, a heart fixed by prayer—will be our helpers at such a moment:—and, be aware the next time!

The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.—*Prov.* xvii. 14.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.—xvii. 22.

The English proverb says, "Dry sorrow drinks the blood." Sorrow, that cannot weep! Such excess of grief a Christian ought to shun: it borders upon the sorrow of the world, that worketh death. If cherished, or even if yielded to, it may grow into disease.

Meanwhile, "a merry heart doeth good like a medicine." One of the papers of the *Spectator* opens with the remark, "I have always preferred cheerfulness to mirth." The phrase "A merry heart" probably means here no more than cheerfulness. To be "merry and wise" is our English proverb: merry on proper subjects, at a proper time, in a proper measure, and with proper persons.

It is an honour for a man to cease from strife: but every fool will be meddling.—xx. 3.

Make no friendship with an angry man; and with a furious man thou shalt not go;

Lest thou learn his ways, and get a snare to thy soul.—xxii. 24, 25.

Go not forth hastily to strive; lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—xxv. 8. 15. 28.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.—xxvi. 12.

Because he has so much to unlearn, before he can learn any thing aright: and unlearning is, very often, harder than learning.

The self-confident, positive man is, not unfrequently, a mere idler; one who hangs upon society, takes up an opinion at pleasure, and then stands to it, for no other cause than that he pleases to think so. "The sluggard is wiser in his own conceit than seven men that can render a reason." So that self-conceit, backed by sloth, is an over-match for seven good reasons.—What an argument for humility and activity!

Scornful men bring a city into a snare: but wise men turn away wrath.—xxix. 8.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.—xxx. 32.

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good, and not evil, all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships: she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hand she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandize is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands ; and let her own works praise her in the gates. — *Prov. xxxi.* 10—31.

It may safely be challenged, whether there be, in any writer extant, a more beautiful picture than this, of the loveliest of all human characters.

The counterpart—a most noble and touching description of “a virtuous man”—is drawn by Job ; while, in the extremity of his anguish, he simply dwells on the tenor of his own former life. (*Job xxix. xxx. xxxi.*)

It seems impossible that these two descriptions, of a virtuous man and a virtuous woman, should be surpassed. The more they are studied, the more will their beauty be felt ; by those, at least, who study them practically.

One of the secret main-springs in this “virtuous woman” is, her Self-denial. She imposes no duty upon others, in which she does not herself bear a principal part. Without this, her influence would be slight, and remote. To controul and govern self, to devote and resign self, are among the first steps in the art of ruling others.

It is this which gives, also, to the whole sketch, so much of what is called Nature : there is no artifice, no pretension, no colouring in the Character ; all is genuine, simple fact : no desire of praise ; nothing but a wish to abound in well-doing. Her works praise her : so also do her children, and her highly-favoured husband.

To “give timely orders” is a well-known maxim of family-government. This is fully exemplified in the economy of this Scripture-character.

She is in her household, however extensive it may be, *the Centre of Order*. The husband may, necessarily, be often absent from the house, engaged in the duties of his station ; *strong men retain riches* : this, therefore, is his province or department. But she, “a keeper at home,” is the *gracious woman that retaineth honour* ; her own, and also the honour of her husband, children, and domestics.

In the distribution of employments, not only is the husband a priest to his own household in performing family

worship; but a pious master and mistress will see to it, that the domestics have a space every day, if practicable, for their own private devotions. This is one of the kindest and wisest things they can do for their dependants.

The following remarks, which I have copied, appear to be of great practical value in general; and of peculiar importance to every family circle. The writer observes—

“I hope I have not lived to the present time without deriving some very important lessons from observation and experience, particularly in domestic life. This is the sphere of a woman’s action. It is here that full scope is given for the right use of her understanding, and for the exemplification of true religion. A very important trust is committed to her.

“Her trials will chiefly arise from those of her own household: it is therefore of very great importance that a good and decisive system should be first arranged. Let it be fully impressed on the domestics, that such things, and such rules, you expect will be observed. The fewer deviations, the more *their* comfort, as well as that of their superiors, will be preserved. But it is from the breach of good order, the non-performance of things necessary, and expected to be done, that the trials and exercise of temper and patience chiefly arise: hence the vast importance of self-command.

“Our tempers are chiefly exercised by an opposition to self-will: and the more of *Self-importance* there is in the character, the more frequent, and the greater in degree, will be the trial. It appears to me to be well to settle it in the mind, that daily trials may or will arise—trials known to God, which may greatly tend to promote a spirit of watchfulness and self-acquaintance: and from a proper use of them the Christian temper may become more established.

“For this end, how needful, every morning, to pray for special grace to keep me from manifesting any temper contrary to the Gospel, either by hard or unkind speeches; or by suffering trifles wholly to engross that mind which ought to be supremely fixed on heavenly things! The indulgence of evil tempers ‘darkens evidences, and clouds

comforts.' Most earnestly do I entreat of God a *complete mastery* over myself, that, as far as I am concerned, my house may be a Bethel—that servants, and all connected with me, may be constrained to admire the blessedness and efficacy of true religion. What importance will they attach to my admonitions! How much greater will their respect be for a mistress who has *reason* at her command, and who enforces all by a *spirit of love*!

"Good order and punctuality I consider as of vast importance to the right regulation of a family. This will have its foundation in early rising: without which I shall be unable to devote time to doing good, in various ways, to my indigent fellow-creatures.

"There is something very delightful in living to good purpose—to have the prayers and blessings of the *pious poor*!"—(Memoir of Mrs. Cooper, by Dr. Adam Clarke.)

I said of laughter, It is mad: and of mirth, What doeth it?—*Ecclesiastes* ii. 2.

A time to keep silence, and a time to speak.—iii. 7.

If a man possess what is called a talent for conversation, it will be of little value to himself or others, unless it be united with a talent for silence. As it is in free, social parties that the conversational powers are cultivated; so in the same circles a wise man learns when to refrain from speaking. La Bruyère beautifully asks, *Me montrera-t-on une plus belle science, que la science de se taire à propos?* But the beauty of these social accomplishments consists in their flowing from Christian humility and kindness.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.—*Ecclesiastes* v. 2, 3.

Our temper, even when we are asleep, as well as when awake, seems to depend much on habitual devoutness, quietness, moderation in worldly matters, and self-controul.

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.—vi. 3. 6.

Yielding pacifieth great offences.—x. 4.

This is true, with both real and imaginary offences.

When *real* offence is given by us, it is our *bounden duty* to yield. "If thou hast done foolishly in lifting up thyself, or if thou hast *thought* evil, lay thy hand upon thy mouth:" (*Proverbs* xxx. 32.) The manner also of yielding is here adverted to, in terms that show a very delicate and high sense of moral honour. "If the spirit of the ruler rise up against thee, leave not thy place: for yielding pacifieth great offences." For if a man, conscious of deserving censure, thinks that by withdrawing he sets matters right again, it is a great mistake. By thus withdrawing, he seems to *acquit himself*; whereas he ought to have waited, to see whether the person whom he has offended would condemn him. If the offended party, after a reasonable space of time, retires; or if he remains, and cheerfully passes on to another subject; the offender may venture to consider himself as tacitly acquitted: but he must not, in any case, if the offence be real, acquit or justify himself.

With regard to *imaginary* affronts, one would not call them "great offences," were it not for their great frequency, and the great trouble which they occasion. Here, also, yielding is a course by which a man may gain much, while he loses nothing. A prudent person will indeed try to keep

out of the way of casual offences ; but since, in the chance-medley of life, he may not be able always to do this, his better course then is, not to be obstinate about trifles ; not to show temper ; and, in short, to concede any thing that is not of an essential character. Some people have a natural, happy talent of overleaping difficulties ; others stick at them, explain, discuss, re-state, and re-argue the point, which, after all, was but a misunderstanding : others, again, exhibit a sullenness, or an abruptness of manner, which leaves as painful a wound as contention. "Yielding," seems not inconsistent with a calm, meek, condescending explanation, if the other party will bear it. In all relations of life, conjugal, domestic, social, and public, wise men discover, as they grow older, the necessity of often giving way.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth.—*Isaiah* xlii. 2, 3.

He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—*liii.* 7.

It is good for a man that he bear the yoke in his youth.

He sitteth alone and keepeth silence, because he hath borne it upon him.—*Lamentations* iii. 27, 28.

The yoke is here meant, principally, of affliction. Afflictions from God, coming in our early life, are good, being designed both to expel youthful vanities, and to harden the temper to manly virtues. Joseph learned some of his best Court-rules in the prison. To keep time ; punctually to mind orders ; to allot provisions ; to read the meaning

of men in their countenances ; to bear cutting injuries and disappointments ; to repress his feelings, and keep silence, committing all to God — these habits, well learned before he was thirty years of age, would be of essential service to him in various parts of his duty as Viceroy of Egypt.

Not less remarkable is the character of the prophet Daniel, who was one of those whose calamities are mourned over in this very Book of Lamentations. Dragged away, before the twentieth year of his age, into captivity, he is at Babylon tempted to eat of the royal dainties, but is permitted, together with his companions, to decline them. All his days he passes at, or near, Babylon. Early inured to fasting, we find him thus mortifying the flesh for three whole weeks, when nearly ninety years of age. And, when past ninety, he is still able to superintend the hundred and twenty provinces, into which Darius divided his kingdom. To the end of time it will be seen, that it was well for him, for his people, and for the whole Church of God, that he bore “ the yoke in his youth.”

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.—*Daniel* iii. 19.

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty ?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar ! to thee it is spoken: The kingdom is departed from thee.—iv. 30, 31.

The possession of Power has a tendency to harden the heart against both God and man. Such men as Pharaoh,

Sennacherib, Nebuchadnezzar, Herod, and Pontius Pilate,—and, the Chief Priests, Pharisees and Sadducees—are described in the Bible, in order that persons possessing power, whether Civil or Ecclesiastical, may tremble, when reflecting on the talent committed to them.

There are characters, also, of a description as low as that of the commonly-so-called tyrant; namely, Aspirants, who are bent on gaining power at all hazards; and those who are Newly-possessed of power, which they are disposed to use only for their own selfish ends. Dubious in their claims, uncertain of success, suspicious of slights, elated by circumstances, and risking but a small stake of character, they are often capable of the most outrageous measures. But Divine Providence, after suffering them for a time, restrains the remainder of their wrath.

The persons, in whose hands power may be viewed as safely and beneficially lodged, are those who adore the Majesty, and imitate the Holiness and Mercy of the Most High. A Prince, a Senator, a Judge, should be a man who meditates in the law of the Lord “day and night.” “He that ruleth over men must be just, ruling in the fear of God.”

Of the Temporal Rulers above named, in Nebuchadnezzar alone do there appear any marks of the converting grace of God. The closing verses of his history (Daniel iv. 34—37) can scarcely be regarded as expressing less than a genuine change of heart; for when we consider how much it must have cost a mighty heathen monarch to proclaim, in a State-Documents, his own humiliation, and the Sovereign Power of Jehovah the God of the Captive Jews, we can hardly refrain from remembering that verse, and applying it to him—“He that humbleth himself, shall be exalted.” In his former State-Documents (Daniel iii. 28, 29, “shall be cut in pieces”) there was much of remaining bitterness, arrogance, and intolerance: but in the latter one, he writes like a man quite softened and subdued in his spirit; more like one that had entered the kingdom of God as a little child: “Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.”—He is supposed to have died

the year following; "taken away from the evil to come," perhaps before new temptations to pride had ruffled him.

And God said to Jonah, Doest thou well to be angry for the gourd? and he said, I do well to be angry, even unto death.

Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand: and also much cattle?—*Jonah* iv. 9—11.

A spirit of Selfishness appears to have been the besetting sin of this servant of God. The hope of self-preservation first tempts him to fly from the path of duty: afterwards, self-indulgence places him well-pleased beneath his gourd, musing on the ruin of a great city: finally, self-justification prompts the most morose, the most unbecoming reply conceivable, from a creature to his pitying and forbearing God. Thus Jonah passes from our view, under a cloud; a warning, far more than an example.—In a Minister of Christ, above all others, Selfishness of every kind ought to be annihilated.

Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.—*Zephaniah* ii. 3.

A most consolatory direction, this, in dark and troublous times!

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall inherit the earth.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the peacemakers: for they shall be called the children of God.—*Matthew* v. 3. 5. 7. 9.

Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.—
v. 37.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—v. 38—44.

Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—vi. 34.

Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.—xi. 29.

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.—*Luke* ix. 55.

Our religious zeal should always be suspected by us, when it is a hasty copy of that of others, and when it assumes the character of severity.

In your patience possess ye your souls.—*Luke* xxi. 19.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.

Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.—*Romans* xii. 18—21.

In reference both to the World and to the Church, the more holy a man is, the more peaceable.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.—xiv. 19.

Let every one of us please his neighbour for his good to edification.—xv. 2.

Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ;

Rejoiceth not in iniquity, but rejoiceth in the truth ;

Beareth all things, believeth all things, hopeth all things, endureth all things.—1 *Corinthians* xiii. 4—7.

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.—xv. 31.

“When we come with our whole heart to stand before the Saviour, we shall see our own corruption so great, that we shall think every one better than ourselves ; and therefore we shall be such poor worms in our own eyes, as to bear to be pushed about on all sides, and bow and bend to every thing. We shall take whatever befalls us patiently, and be in a state of submission to every body. Our own deficiency will so fill our eyes, that we shall not be able to see that of other people. We shall love every creature for His sake who made them ; and shall have the mind which was in Christ—a desire of ministering to others, rather than of being ministered to ourselves. We shall wish to serve all the world ; but shall desire no service from the world, knowing we deserve none. We shall wonder at the kindness and love shown to us, feeling ourselves unworthy of it : much more shall we be sometimes in astonishment,

to consider that our Saviour should love and suffer so much for us. We shall look at Him on his cross, and weep. We shall look at our own hearts as the cause, and then weep again; and our whole attention will be to Him and His service. Thus viewing Him, the world lessens in our eyes more and more. We feel our time too important to be taken up with any thing in it. We have nothing to do here, but to serve him in love, and watch against the sad remainders of our corruption, which so frequently remind us of our sinful condition. This is the proper state of a soul entirely attached to Jesus, the sweetest name that ever was heard!"—(Extract from a Letter by a Lady; in the *Life of the Rev. Henry Venn, M.A.* pp. 301, 302.)

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.—*Galatians* v. 22, 23.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with long-suffering, forbearing one another in love;

Endeavouring to keep the unity of the Spirit in the bond of peace.—*Ephesians* iv. 1—3.

Speaking the truth in love.—iv. 15.

Truth and love, says an old writer, are, singly, the two strongest things on earth; and, united, are irresistible.

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—iv. 31, 32.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.—*Philippians* iv. 8.

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

I can do all things through Christ which strengtheneth me.—iv. 11—13.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering:

Forbearing one another, and forgiving one another,

if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things, put on charity, which is the bond of perfectness.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Husbands, love your wives, and be not bitter against them.

Children, obey your parents in all things: for this is well pleasing unto the Lord.

Fathers, provoke not your children to anger, lest they be discouraged.

Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God.

Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.—*Colossians* iii. 8. 12—14. 18—22. iv. 1.

The graces pre-eminently requisite in conjugal and domestic life, are, Humility and Love. They belong, indeed, to every Christian; being an essential part of that train of graces, which should ever adorn his spirit and conversation: here, however, in the nearest and most endearing relations of life, they have a peculiar place allotted to them.

But, what Humility! and what Love! The wife, subject to her husband, as the Church is subject to Christ!—and the husband loving his wife, even as Christ loved the Church, and gave Himself for it! (*Ephesians* v. 21—33.) This is no common Humility, no common Love! They are deep, and pure, and spiritual affections, beyond the power of nature; typifying one of the greatest of all mysteries, the union of Christ with His Church.

In all the other family-relations, the same graces are

to rule, respectively, in the superior and the inferior stations : Love softening the gravity of the father, and the strictness of the master ; Humility seconding the tenderness of the child, the dutifulness of the servant.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.—1 *Thessalonians* iv. 11.

And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—v. 23.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.—1 *Timothy* ii. 8.

Godliness with contentment is great gain.—vi. 6.

True godliness *leads* to contentment. An ungodly man discovers many sources of sadness and dissatisfaction : a godly man, on the contrary, dwells on every consideration that may tend to settle him into perfect peace.

The discontented man torments his imagination with such thoughts as these :—"I am not so well off as I once was ; or, as I deserve to be ; or, as I might have been ; or, as other persons of less merit are : nor am I so high as I yet aspire to be." Thus, by *making comparisons* in a bad spirit, men succeed in rendering themselves wretched.

The humble, contented man says—"I am far better off than I deserve to be : I deserved Hell hereafter, disgrace here. Am I but little advanced ? True ; but how many opportunities of self-improvement have I squandered away, in youth, and oftentimes since—time, talents, gifts wasted : in all this, it is my Saviour that I have grieved ! Moreover, if the Lord has kept me back from honour, wealth, &c., he knew my spirit could not bear them safely : I might have

been tempted to forget Him, to launch out, and live for this world. My circumstances, moreover, being ordered of the Lord, I have special cause to believe that He intends His own glory by the appointment of them.—And then, what kind of lot did my adorable Redeemer choose on earth? Oh, how does that thought turn every murmur into silent raptures of wonder and love!"

Thus he, who has the mind of Christ, is hushed into true contentment, whatever be his situation; and, while he feasts on the promise of the world to come, most truly enjoys this.

Thou therefore endure hardness, as a good soldier of Jesus Christ.—2 *Timothy* ii. 3.

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

But foolish and unlearned questions avoid, knowing that they do gender strifes.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.—ii. 22—24.

The great and arduous work committed to Ministers, is to labour to extend the Redeemer's kingdom, by endeavouring to save souls. If Satan can draw aside their attention to some needless controversy, or if he can provoke them to do their office in any angry temper, he knows that it is so much lost to their work of mercy. Oh, for more of the descending influences of the Holy Spirit on the altar of our hearts, to give all the fire and force of overcoming love! Social exercises of devotion, "with them that call on the Lord out of a pure heart," contribute greatly to this most excellent spirit; while they tend also to expel all foul imaginations and tempers.

In meekness instructing those that oppose themselves.—ii. 25.

“There will come a time, when three words, uttered with Charity and Meekness, shall receive a far more blessed reward than three thousand Volumes, written with disdainful sharpness of wit.”—(Hooker’s Preface to the Ecclesiastical Polity; Section 2, *sub finem*.)

Young men likewise exhort to be sober-minded.—*Titus* ii. 6.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—*James* i. 4.

The “perfect work” of patience can only be accomplished by enduring to the end, waiting God’s time. His time is best: His way is best: His will is best! The Hebrew reading of Psalm xl. 1. as given in the margin of our Bibles, is very beautiful: “In waiting I waited.” There is such a thing as *impatient waiting*.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

For the wrath of man worketh not the righteousness of God.—i. 19, 20.

It might be well, if, on entering into large parties convened for discussion, each individual should imagine himself met by a “Remembrancer”; whose office it should be, to repeat to him these few words—**SWIFT TO HEAR, SLOW TO SPEAK**. But the divine motto must be borne in mind, all through the discussion; especially if debate should run high.—How rarely do we find occasion to repent our having said too little! how often may we regret the having uttered at least one sentence too much! how beautiful in itself, and how winning upon others, is “a refraining spirit.”!

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.—*James* iii. 1, 2. 13—18.

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.—1 *Peter* iii. 4.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.—iii. 8.

Likewise, ye younger, submit yourselves unto the

elder. Yea, all of you be subject one to another, and be clothed with humility ; for God resisteth the proud, and giveth grace to the humble.—v. 5.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. GOD IS LOVE ; and he that dwelleth in love dwelleth in God, and God in him.—1 *John* iv. 15, 16.

Richard Hooker.

(FROM IZAAK WALTON.)

THE CLOSING YEARS OF HIS LIFE.

THE foundation of these books [on "Ecclesiastical Polity"] was laid in the Temple; but he found it no fit place to finish what he had there designed; and he therefore earnestly solicited the Archbishop for a remove from that place; to whom he spake to this purpose:

"My Lord, when I lost the freedom of my cell, which was my College, yet I found some degree of it in my quiet country parsonage: but I am weary of the noise and oppositions of this place; and indeed, God and nature did not intend me for contentions, but for study and quietness. My Lord, my particular contests with Mr. Travers here have proved the more unpleasant to me, because I believe him to be a good man; and that belief hath occasioned me to examine mine own conscience concerning his opinions; and, to satisfy that, I have consulted the Scripture and other laws, both human and divine, whether the con-

science of him and others of his judgment ought to be so far complied with as to alter our frame of Church government, our manner of God's worship, our praising and praying to him, and our established ceremonies, as often as his and others' tender consciences shall require us; and in this examination I have not only satisfied myself, but have begun a treatise, in which I intend a Justification of the Laws of our Ecclesiastical Polity: in which design, God and his holy angels shall at the last great day bear me that witness which my conscience now does, that my meaning is not to provoke any, but rather to satisfy all tender consciences; and I shall never be able to do this, but where I may study, and pray for God's blessing upon my endeavours, and keep myself in peace and privacy, and behold God's blessing spring out of my mother earth, and eat my own bread without oppositions; and therefore, if Your Grace can judge me worthy of such a favour, let me beg it, that I may perfect what I have begun."

About this time the parsonage or rectory of Boscum, in the Diocese of Sarum, and six miles from that city, became void. The Bishop of Sarum is patron of it; but in the vacancy of that see (which was three years betwixt the translation of Bishop Pierce to the see of York, and Bishop Caldwell's admission into it) the disposal of that and all benefices belonging to that see, during this said vacancy, came to be disposed of by the Archbishop of Canterbury; and he presented Richard Hooker to it in the year 1591.

He left Boscum in the year 1595, by a surrender of it into the hands of Bishop Caldwell; and he presented Benjamin Russel, who was instituted into it the 23rd of June in the same year.

The parsonage of Bishop's Borne in Kent, three miles from Canterbury, is in that Archbishop's gift; but in the latter end of the year 1594, Doctor William Redman, the Rector of it, was made Bishop of Norwich; by which means the power of presenting to it was *pro eâ vice* in the Queen; and she presented Richard Hooker, whom she loved well, to this good living of Borne, the 7th of July 1595; in which living he continued till his death, without any addition of dignity or profit.

At his entrance into this place, his friendship was much sought for by Dr. Hadrian Saravia, then, or about that time, made one of the Prebends of Canterbury; a German by birth, and sometime a pastor both in Flanders and Holland, where he had studied and well considered the controverted points concerning episcopacy and sacrilege; and in England had a just occasion to declare his judgment, concerning both, unto his brethren ministers of the Low Countries, which was excepted against by Theodore Beza and others, against whose exceptions he rejoined, and thereby became the happy author of many learned tracts, writ in Latin; especially of three; one, of the *Degrees of Ministers*, and of the *Bishop's Superiority above the Presbytery*; a second, against *Sacrilege*; and a third, of *Christian Obedience to Princes*.

This friendship being sought for by this learned Doctor, you may believe was not denied by Mr. Hooker, who was by fortune so like him as to be engaged against Mr. Travers, Mr. Cartwright, and others of their judgment, in a controversy too like Dr. Saravia's: so, in this year of 1595, and in this place of Borne, these two excellent persons began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same; and their designs, both for the glory of God and peace of the Church, still assisting and improving each other's virtues, and the desired comforts of a peaceable piety. Which I have willingly mentioned, because it gives a foundation to some things that follow.

This parsonage of Borne is from Canterbury three miles, and near to the common road that leads from that city to Dover; in which parsonage Mr. Hooker had not been twelve months, but his books and the innocency and sanctity of his life became so remarkable, that many turned out of the road, and others (scholars especially) went purposely to see the man whose life and learning were so much admired. And, alas! as our Saviour said of St. John Baptist, *What went they out to see? a man clothed in purple and fine linen?* No, indeed; but an obscure, harmless man, a man in poor clothes, his loins usually girt in a coarse gown, or canonical coat; of a mean stature, and stooping, and yet more lowly in the thoughts of his soul; his body worn out, not with age, but study

and holy mortifications; his face full of heat-pimples, begot by his inactivity and sedentary life. And to this true character of his person let me add this of his disposition and behaviour: God and nature blessed him with so blessed a bashfulness, that, as in his younger days, his pupils might easily look him out of countenance; so neither then, nor in his age, did he ever willingly look any man in the face; and was of so mild and humble a nature, that his poor parish-clerk and he did never talk but with both their hats on, or both off, at the same time. And to this may be added, that though he was not purblind, yet he was short or weak-sighted; and where he fixed his eyes at the beginning of his sermon, there they continued till it was ended.

His use was to preach once every Sunday, and he or his curate to catechize after the second lesson in the evening prayer: his sermons were neither long nor earnest, but uttered with a grave zeal, and an humble voice; his eyes always fixed on one place, to prevent his imagination from wandering, insomuch that he seemed to study as he spake. The design of his sermons (as indeed of all his discourses) was to show reasons for what he spake; and with these reasons, such a kind of rhetoric, as did rather convince and persuade, than frighten men into piety; studying not so much for matter (which he never wanted) as for apt illustrations, to inform and teach his unlearned hearers by familiar examples, and then make them better by convincing applications; never labouring

by hard words, and then by needless distinctions and sub-distinctions, to amuse his hearers, and get glory to himself, but glory only to God. Which intention, he would often say, was as discernible in a preacher, as a natural from an artificial beauty.

About the year 1600, and of his age forty-six, he fell into a long and sharp sickness, occasioned by a cold taken in his passage by water betwixt London and Gravesend; from the malignity of which he was never recovered: for, after that time, till his death, he was not free from thoughtful days and restless nights; but a submission to His will, that makes the sick man's bed easy, by giving rest to his soul, made his very languishment comfortable: and yet all this time he was solicitous in his study, and said often to Dr. Saravia (who saw him daily, and was the chief comfort of his life), That he did not beg a long life of God, for any other reason, but to live to finish his three remaining books of polity; and then, "Lord, let thy servant depart in peace!" which was his usual expression. And God heard his prayers, though he denied the church the benefit of them, as completed by himself; and it is thought that he hastened his own death, by hastening to give life to his books: but this is certain, that the nearer he was to his death, the more he grew in humility, in holy thoughts and resolutions.

About a month before his death, this good man, that never knew, or at least never considered, the pleasures of the palate, became first to lose his appetite, and then to have an averseness to all food; inso-

much, that he seemed to live some intermitted weeks by the smell of meat only, and yet still studied and writ. And now his guardian angel seemed to foretell him that the day of his dissolution drew near; for which his vigorous soul appeared to thirst. In this time of his sickness, and not many days before his death, his house was robbed; of which he having notice, his question was, "Are my books and written papers safe?" and being answered, "That they were," his reply was, "Then it matters not; for no other loss can trouble me."

About one day before his death, Dr. Saravia, who knew the very secrets of his soul (for they were supposed to be confessors to each other), came to him, and, after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved that the Doctor should give him both that and the sacrament the day following. To which end, the Doctor came; and, after a short retirement and privacy, they two returned to the company; and then the Doctor gave him, and some of those friends that were with him, the blessed sacrament of the body and blood of our Lord Jesus. Which being performed, the Doctor thought he saw a reverend gaiety and joy in his face: but it lasted not long; for his bodily infirmities did return suddenly, and became more visible, insomuch that the Doctor apprehended death ready to seize him; yet, after some amendment, left him at night, with a promise to return early the day following; which he did, and then found him better in appear-

ance, deep in contemplation, and not inclinable to discourse ; which gave the Doctor occasion to require his present thoughts. To which he replied, " That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven : and oh, that it might be so on earth ! " After which words, he said, " I have lived to see this world is made up of perturbations ; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near : and though I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men ; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it ? and therefore, where I have failed, Lord, show mercy unto me ; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase pardon for penitent sinners : and since I owe thee a death, Lord, let it not be terrible ; and then take thine own time, I submit to it : let not mine, O Lord, but let Thy will be done ! " with which expression he fell into a dangerous slumber ; dangerous as to his recovery ; yet recover he did but it was to speak only these few words : " Good Doctor, God hath heard my daily petitions ; for I am at peace with all men, and he is at peace with me ; and from that blessed assurance I feel that inward joy, which this world can neither give nor take from me : my conscience beareth

me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the Church more service, but cannot hope it; for my days are past as a shadow that returns not." More he would have spoken, but his spirits failed him; and, after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep.

And here I draw his curtain, till, with the most glorious company of the Patriarchs and Apostles, and the most noble army of Martyrs and Confessors, this most learned, most humble, holy man, shall also awake to receive an eternal tranquillity; and with it a greater degree of glory than common Christians shall be made partakers of. In the mean time, bless, O Lord! Lord, bless his brethren, the clergy of this nation, with effectual endeavours to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation! for these will bring peace at the last: and, Lord! let his most excellent writings be blessed with what he designed, when he undertook them; which was, glory to thee, O God on high! peace in thy Church, and good-will to mankind. Amen, Amen.

Lord Bacon.

(ESSAYS XXVI. XXXIX. XLIII. AND LI.)

OF DISPATCH.

AFFECTED dispatch is one of the most dangerous things to business that can be. It is like that which the physicians call pre-digestion, or hasty digestion, which is sure to fill the body full of crudities and secret seeds of diseases. Therefore measure not dispatch by the times of sitting, but by the advancement of the business. And, as in races, it is not the large stride, or high lift, that makes the speed; so in business, the keeping close to the matter, and not taking of it too much at once, procureth dispatch. It is the care of some only to come off speedily for the time, or to contrive some false periods of business, because they may seem men of dispatch. But it is one thing to abbreviate by contracting, another by cutting off; and business so handled, at several sittings or meetings, goeth commonly backward and forward, in an unsteady manner. I knew a wise man that had it for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may make an end the sooner."

On the other side, true dispatch is a rich thing. For time is the measure of business, as money is of wares; and business is bought at a dear hand, where there is small dispatch. The Spartans and Spaniards have been noted to be of small dispatch: *Mi venga la muerte de Spagna*, "Let my death come from Spain;" for then it will be sure to be long in coming.

Give good hearing to those that give the first information in business; and rather direct them in the beginning, than interrupt them in the continuance of their speeches: for he that is put out of his own order will go forward and backward, and be more tedious while he waits upon his memory, than he could have been if he had gone on in his own course. But sometimes it is seen, that the moderator is more troublesome than the actor.

Iterations are commonly loss of time; but there is no such gain of time as to iterate often the state of the question; for it chaseth away many a frivolous speech, as it is coming forth. Long and curious speeches are as fit for dispatch, as a robe or mantle with a long train is for race.

Prefaces, and passages, and excusations, and other speeches of reference to the person, are great wastes of time; and though they seem to proceed of modesty, they are bravery. Yet beware of being too material, when there is any impediment or obstruction in men's wills; for pre-occupation of mind ever requireth preface of speech, like a fomentation to make the unguent enter.

Above all things, order, and distribution, and singling out of parts, is the life of dispatch, so as the distribution be not too subtile : for he that doth not divide will never enter well into business : and he that divideth too much will never come out of it clearly. To choose time is to save time, and an unreasonable motion is but beating the air. There be three parts of business—the preparation, the debate or examination, and the perfection ; whereof, if you look for dispatch, let the middle only be the work of many, and the first and last the work of few. The proceeding upon somewhat conceived in writing doth, for the most part, facilitate dispatch ; for, though it should be wholly rejected, yet that negative is more pregnant of direction than an indefinite ; as ashes are more generative than dust.

OF NATURE IN MEN.

NATURE is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in the return ; doctrine and discourse maketh nature less importune ; but custom only doth alter and subdue nature. He that seeketh victory over his nature, let him not set himself too great nor too small tasks ; for the first will make him dejected, by often failing ; and the second will make him a small proceeder, though by often prevailings. And, at the first, let him practise with helps, as swimmers do with

bladders or rushes; but, after a time, let him practise with disadvantages, as dancers do with thick shoes; for it breeds great perfection, if the practice be harder than the use. Where nature is mighty, and therefore the victory hard, the degrees had need be, first, to stay and arrest nature in time, like to him that would say over the four and twenty letters when he was angry; then to go less in quantity; as if one should, in forbearing wine, come, from drinking healths, to a draught at a meal; and lastly, to discontinue altogether; but if a man have the fortitude and resolution to enfranchise himself at once, that is the best:

Optimus ille animi vindex, lædentiæ pectus
Vincula qui rupit, dedoluitque semel.

Neither is the ancient rule amiss—to bend nature, as a wand, to a contrary extreme, whereby to set it right; understanding it, where the contrary extreme is no vice. Let not a man force a habit upon himself with a perpetual continuance, but with some intermission: for both, the pause reinforceth the new onset: and if a man that is not perfect be ever in practice, he shall as well practise his errors as his abilities, and induce one habit of both; and there is no means to help this, but by seasonable intermission. But let not a man trust his victory over his nature too far; for nature will lie buried a great time, and yet revive upon the occasion of temptation. Like as it was with Æsop's damsel, turned from a cat to a woman, who sat very demurely at the board's end, till a

mouse ran before her. Therefore let a man either avoid the occasion altogether, or put himself often to it, that he may be little moved with it. A man's nature is best perceived in privateness; for there is no affectation in passion; for that putteth a man out of his precēpts, and in a new case or experiment; for there custom leaveth him. They are happy men whose natures sort with their vocations; otherwise they may say, *Multum incola fuit anima mea*, when they converse in those they do not affect. In studies, whatsoever a man commandeth upon himself, let him set hours for it; but whatsoever is agreeable to his nature, let him take no care for any set times; for his thoughts will fly to it of themselves; so as the spaces of other business or studies will suffice. A man's nature runs either to herbs or weeds: therefore, let him seasonably water the one, and destroy the other.

OF YOUTH AND AGE.

A MAN that is young in years may be old in hours, if he have lost no time; but that happeneth rarely. Generally, youth is like the first cogitations, not so wise as the second; for there is a youth in thoughts, as well as in ages: and yet, the invention of young men is more lively than that of old; and imaginations stream into their minds better, and, as it were, more divinely. Natures that have much heat, and great and violent desires and perturbations, are not ripe

for action till they have passed the meridian of their years; as it was with Julius Cæsar, and Septimus Severus; of the latter of whom it is said, *Juventutem egit erroribus, imo furoribus plenam*; and yet, he was the ablest Emperor almost of all the list. But reposed natures may do well in youth; as it is seen in Augustus Cæsar, Cosmos duke of Florence, Gaston de Foix, and others. On the other side, heat and vivacity in age is an excellent composition for business. Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business; for the experience of age, in things that fall within the compass of it, directeth them, but in new things abuseth them. The errors of young men are the ruin of business; but the errors of aged men amount but to this, that more might have been done, or sooner. Young men, in the conduct and manage of actions, embrace more than they can hold, stir more than they can quiet, fly to the end without consideration of the means and degrees, pursue some few principles which they have chanced upon absurdly, care not to innovate, which draws unknown inconveniences; use extreme remedies at first, and, that which doubleth all errors, will not acknowledge or retract them; like an unready horse, that will neither stop nor turn. Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success. Certainly, it is good to compound employments of both; for that

will be good for the present ; because the virtues of either age may correct the defects of both ; and good for succession, that young men may be learners, while men in age are actors : and lastly, good for external accidents, because authority followeth old men, and favour and popularity youth. But, for the moral part, perhaps, youth will have the pre-eminence, as age hath for the politic. A certain Rabbin, upon the text, “ Your young men shall see visions, and your old men shall dream dreams,” inferreth, that young men are admitted nearer to God than old, because vision is a clearer revelation than a dream. And, certainly, the more a man drinketh of the world, the more it intoxicateth ; and age doth profit rather in the powers of understanding than in the virtues of the will and affections. There be some have an over-early ripeness in their years, which fadeth betimes : these are, first, such as have brittle wits, the edge whereof is soon turned : such as was Hermogenes the rhetorician, whose books are exceeding subtle ; who afterwards waxed stupid. A second sort is of those that have some natural dispositions which have better grace in youth than in age ; such as is affluent and luxuriant speech, which becomes youth well, but not age : so Tully saith of Hortensius, *Idem manebat, neque idem decebat*. The third is, of such as take too high a strain at the first, and are magnanimous more than tract of years can uphold ; as was Scipio Africanus ; of whom Livy saith in effect, *Ultima primis cedebant*.

OF STUDIES.

STUDIES serve for delight, for ornament, and for ability. Their chief use, for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business. For, expert men can execute, and perhaps judge of particulars one by one; but the general counsels, and the plots, and marshalling of affairs, come best from those that are learned. To spend too much time in studies, is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humour of a scholar. They perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies, simple men admire them, and wise men use them: for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested: that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made

of them by others ; but that would be only in the less important arguments, and the meaner sort of books ; else, distilled books are like common distilled waters, flashy things. Reading maketh a full man ; conference a ready man ; and writing an exact man. And therefore, if a man write little, he had need have a great memory ; if he confer little, he had need have a present wit ; and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise ; poets, witty ; the mathematics, subtle ; natural philosophy, deep ; moral, grave ; logic and rhetoric, able to contend. *Abeunt studia in mores* : nay, there is no stand or impediment in the wit, but may be wrought out by fit studies ; like as diseases of the body may have appropriate exercises. Bowling is good for the stone and reins ; shooting, for the lungs and breast ; gentle walking, for the stomach ; riding, for the head, and the like. So, if a man's wit be wandering, let him study the mathematics ; for in demonstrations, if his wit be called away never so little, he must begin again : if his wit be not apt to distinguish or find differences, let him study the school-men, for they are *cumini sectores*. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases ; so every defect of the mind may have a special receipt.

Sir Henry Wotton.

(FROM IZAAK WALTON.)

RETIREMENT FROM PUBLIC LIFE.

HENRICUS WOTTONIUS, Anglo-Cantianus, Thomæ optimi viri filius natu minimus, à Serenissimo Jacobo I. Mag. Britt. Rege, in equestrem titulum adscitus, ejusdemque ter ad Rempublicam Venetam Legatus Ordinarius, semel ad Confœderatarum Provinciæ Ordines in Juliacensi negotio; bis ad Carolum Emanuel, Sabaudia Ducem; semel ad unitos Superioris Germaniæ Principes in Conventu Heilbrunensi; postremò ad Archiducem Leopoldum, Ducem Wittembergensem, Civitates Imperiales, Argentinam, Ulmamque, et ipsum Romanorum Imperatorem Ferdinandum Secundum, Legatus Extraordinarius, tandem hoc didicit,

ANIMAS FIERI SAPIENTIORES QUIESCENDO.*

To London he came, the year before King James died; who having, for the reward of his foreign ser-

* Henry Wotton, of the county of Kent in England, &c. [then follows the enumeration of his various services as Ambassador of James I.] hath at length learned this,

THAT SOULS BECOME MORE WISE BY BEING QUIET.

vice, promised him the reversion of an office which was fit to be turned into present money, which he wanted, for a supply of his present necessities, and also granted him the reversion of the Master of the Rolls' place, if he outlived charitable Sir Julius Cæsar, who then possessed it, and then grown so old, that he was said to be kept alive, beyond nature's course, by the prayers of those many poor which he daily relieved.

But these were but in hope; and his condition required a present support. For, in the beginning of these employments, he sold to his eldest brother, the lord Wotton, the rent-charge left by his good father, and (which is worse) was now, at his return, indebted to several persons, whom he was not able to satisfy, but by the king's payment of his arrears, due for his foreign employments. He had brought into England many servants, of which some were German and Italian artists. This was part of his condition, who had many times hardly sufficient to supply the occasions of the day: for it may by no means be said of his providence, as himself said of Sir Philip Sydney's wit, *That it was the very measure of congruity*; he being always so careless of money, as though our Saviour's words, *Care not for to-morrow*, were to be literally understood.

But it pleased the God of providence, that, in this juncture of time, the Provostship of his Majesty's College of Eton became void, by the death of Mr. Thomas Murray; for which there were (as the place deserved) many earnest and powerful suitors to the king. And Sir Henry, who had for many years, like Sisyphus,

rolled the restless stone of a state employment, knowing, experimentally, that the great blessing of sweet content was not to be found in multitudes of men or business, and that a college was the fittest place to nourish holy thoughts, and to afford rest both to his body and mind, which his age (being now almost threescore years) seemed to require, did therefore use his own, and the interest of all his friends, to procure that place. By which means, and quitting the king of his promised reversionary offices, and a piece of honest policy (which I have not time to relate), he got a grant of it from his majesty.

Being thus settled according to the desires of his heart, his first study was the statutes of the College; by which he conceived himself bound to enter into holy orders, which he did; being made deacon, with all convenient speed: shortly after which time, as he came in his surplice from the church-service, an old friend, a person of quality, met him so attired, and joyed him of his new habit: to whom Sir Henry Wotton replied, "I thank God and the king, by whose goodness I now am in this condition; a condition, which that Emperor, Charles the Fifth, seemed to approve; who, after so many remarkable victories, when his glory was great in the eyes of all men, freely gave up his crown, and the many cares that attended it, to Philip, his son; making a holy retreat to a cloistral life, where he might, by devout meditations, consult with God (which the rich or busy men seldom do), and have leisure, both to examine the errors of his life past, and prepare for that great day, wherein all

flesh must make an account of their actions. And, after a kind of tempestuous life, I now have the like advantage, from Him *that makes the outgoings of the morning to praise him*; even from my God, whom I daily magnify for this particular mercy, of an exemption from business, a quiet mind, and a liberal maintenance, even in this part of my life, when my age and infirmities seem to sound me a retreat from the pleasures of this world, and invite me to contemplation, in which I have ever taken the greatest felicity."

And now, to speak a little of the employment of his time in the college. After his customary public devotions, his use was to retire into his study, and there to spend some hours in reading the Bible, and authors in divinity; closing up his meditations with private prayer: this was, for the most part, his employment in the forenoon. But, when he was once set to dinner, then nothing but cheerful thoughts possessed his mind; and those still increased by constant company, at his table, of such persons as brought thither additions, both of learning and pleasure: but some part of most days was usually spent in philosophical conclusions. Nor did he forget his innate pleasure of angling, which he would usually call, his idle time, not idly spent; saying often, he would rather live five May months than forty Decembers.

He was a constant cherisher of all those youths, in that school, in whom he found either a constant diligence, or a genius that prompted them to learning. For whose encouragement he was (besides many other things of necessity and beauty) at the charge of setting

up in it two rows of pillars, on which he caused to be choicely drawn the pictures of divers of the most famous Greek and Latin historians, poets, and orators : persuading them not to neglect rhetoric ; because “ Almighty God has left mankind affections to be wrought upon.” And he would often say, “ that none despised eloquence but such dull souls as were not capable of it.” He would also often make choice of some observations out of those historians and poets ; and would never leave the school without dropping some choice Greek or Latin apophthegm, or sentence, that might be worthy of a room in the memory of a growing scholar.

Concerning Sir Henry Wotton's Epitaph, Izaak Walton relates : — He, waiving the common way, did think fit rather to preserve his name by a useful apophthegm, than by a large enumeration of his descent or merits ; of both which he might justly have boasted : but he was content to forget them ; and did choose only this prudent, pious sentence, to discover his disposition, and preserve his memory. It was directed by him to be thus inscribed :—

HIC JACET HUIUS SENTENTIE PRIMUS AUTHOR,
 “ DISPUTANDI PRURITUS ECCLESIE SCABIES.”
 NOMEN ALIAS QUERE.*

* Thus Englished by Izaak Walton :—

HERE LIES THE FIRST AUTHOR OF THIS SENTENCE,
 “THE ICH OF DISPUTATION WILL PROVE THE SCAB OF THE CHURCH.”
 INQUIRE HIS NAME ELSEWHERE.

And, questionless, it will be charity, in all readers, to think his mind was then so fixed on heaven, that a holy zeal did transport him; and that, in this sacred ecstasy, his thoughts were then only of the Church triumphant, into which he daily expected his admission; and that Almighty God was then pleased to make him a prophet, to tell the Church militant, and particularly that part of it in this nation, where the weeds of controversy grow to be daily more numerous, and more destructive to humble piety; and where men have consciences that boggle at ceremonies, and yet scruple not to speak and act such sins as the ancient humble Christians believed to be a sin to think; and where, as our reverend Hooker says, "Former Simplicity and Softness of Spirit is not now to be found; because Zeal hath drowned Charity; and Skill, Meekness."

HYMN, COMPOSED BY SIR HENRY WOTTON,
IN HIS LAST SICKNESS.

O THOU Great Power, in whom I move,
For whom I live, to whom I die,
Behold me, through thy beams of love,
Whilst on this couch of tears I lie;
And cleanse my sordid soul within,
By thy Christ's blood, the bath of sin!

No hallow'd oils, no grains I need,
No rags of saints, no purging fire;
One rosy drop from David's Seed
Was worlds of seas to quench thine ire.
O precious ransom! which once paid,
That *consummatum est* was said;—

And said by Him that said no more,
But seal'd it with his dying breath.—
Thou, then, that hast dispung'd my score,—
And dying wast the death of Death,
Be to me now, on Thee I call,
My life, my strength, my joy, my all!

Bishop Hall.

(FROM HIS EPISTLES. SIXTH DECADE: EPISTLE I.)

TO MY LORD DENNY.

A PARTICULAR ACCOUNT HOW OUR DAYS ARE OR SHOULD
BE SPENT; BOTH COMMON AND HOLY.

EVERY day is a little life; and our whole life is but a day repeated: whence it is, that old Jacob numbers his life by days: and Moses desires to be taught this point of holy arithmetic, To number, not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mis-spend it, desperate.

We can best teach others by ourselves. Let me tell your Lordship, how I would pass my days, whether common or sacred; that you, or whosoever others overhearing me, may either approve my thriftiness, or correct my errors. To whom is the account of my hours, either more due, or more known?

All days are His, who gave Time a beginning and continuance: yet some he hath made ours; not to command, but to use. In none may we forget Him; in some, we must forget all, besides Him.

First, therefore, I desire to awake at those hours,

not when I will, but when I must : — pleasure is not a fit rule for rest, but health. Neither do I consult so much with the sun, as mine own necessity ; whether in body, or, in that, of the mind. If this vassal could well serve me waking, it should never sleep ; but now, it must be pleased, that it may be serviceable.

Now, when sleep is rather driven away than leaves me, I would ever awake with God. My first thoughts are for Him, who hath made the night for rest, and the day for travel ; and, as he gives, so blesses both. If my heart be early seasoned with His presence, it will savour of him all day after.

While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect, my mind addresses itself to her ensuing task ; bethinking what is to be done, and in what order ; and marshalling, as it may, my hours with my work.

That done, after some while meditation, I walk up to my masters and companions, my books ; and, sitting down amongst them, with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven ; and craved favour of Him, to whom all my studies are duly referred ; without whom, I can neither profit, nor labour. After this, out of no over-great variety, I call forth those, which may best fit my occasions ; wherein, I am not too scrupulous of age. Sometimes, I put myself to school, to one of those ancients, whom the Church hath honoured with the name of

Fathers ; whose volumes I confess not to open, without a secret reverence of their holiness and gravity : sometimes, to those later Doctors, which want nothing but age to make them classical : always to God's Book. That day is lost, whereof some hours are not improved in those Divine Monuments : others, I turn over, out of choice ; these, out of duty.

Ere I can have sat unto weariness, my family, having now overcome all household distractions, invites me to our common devotions ; not without some short preparation.

These, heartily performed, send me up with a more strong and cheerful appetite to my former work ; which I find made easy to me by intermission and variety.

Now, therefore, can I deceive the hours with change of pleasures, that is, of labours. One while, mine eyes are busied ; another while, my hand ; and, sometimes, my mind takes the burden from them both ; wherein I would imitate the skilfullest cooks, which make the best dishes with manifold mixtures. One hour is spent in textual divinity ; another, in controversy : histories relieve from both. Now, when the mind is weary of other labours, it begins to undertake her own : sometimes, it meditates and winds up for future use ; sometimes, it lays forth her conceits into present discourse ; sometimes for itself, often for others. Neither know I, whether it works or plays, in these thoughts : I am sure no sport hath more pleasure ; no work more use : only, the decay of a

weak body makes me think these delights insensibly laborious.

Thus could I, all day, as ringers use, make myself music, with changes; and complain sooner of the day for shortness, than of the business for toil; were it not that this faint monitor interrupts me still in the midst of my busy pleasures, and enforces me both to respite and repast. I must yield to both: while my body and mind are joined together in these unequal couples, the better must follow the weaker.

Before my meals, therefore, and after, I let myself loose from all thoughts; and now, would forget that I ever studied. A full mind takes away the body's appetite, no less than a full body makes a dull and unwieldy mind. Company, discourse, recreations, are now seasonable and welcome.

These prepare me for a diet; not gluttonous, but medicinal: the palate may not be pleased, but the stomach; nor that, for its own sake. Neither would I think any of these comforts worth respect, in themselves; but in their use, in their end: so far, as they may enable me to better things. If I see any dish to tempt my palate, I fear a Serpent in that Apple; and would please myself in a wilful denial.

I rise capable of more; not desirous: not now immediately from my trencher to my book, but after some intermission. Moderate speed is a sure help to all proceedings; where those things which are prosecuted with violence of endeavour or desire, either succeed not, or continue not.

After my latter meal, my thoughts are slight: only my memory may be charged with her task, of recalling what was committed to her custody in the day; and my heart is busy in examining my hands, and mouth, and all other senses, of that day's behaviour.

And, now the evening is come, no tradesman doth more carefully take in his wares, clear his shopboard, and shut his windows, than I would shut up my thoughts and clear my mind. That student shall live miserably, which, like a camel, lies down under his burden. All this done, calling together my family, we end the day with God. Thus do we rather drive away the time before us, than follow it.

I grant, neither is my practice worthy to be exemplary, neither are our callings proportionable. The lives of a nobleman, of a courtier, of a scholar, of a citizen, of a countryman, differ no less than their dispositions; yet must all conspire in honest labour. Sweat is the destiny of all trades; whether of the brows, or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men, which spend the time as if it were given them, and not lent;—as if hours were waste creatures, and such as should never be accounted for;—as if God would take this for a good bill of reckoning: "*Item*, spent upon my pleasures forty years"! These men shall once find, that no blood can privilege idleness; and that nothing is more precious to God, than that which they desire to cast away—Time.

Such are my common days.—But God's day calls

for another respect. The same sun rises on this day, and enlightens it: yet, because that Sun of Righteousness arose upon it, and gave a new life unto the world in it, and drew the strength of God's moral precept unto it; therefore, justly do we sing, with the Psalmist, *This is the day which the Lord hath made.* Now, I forget the world; and, in a sort, myself; and deal with my wonted thoughts, as great men use, who, at some times of their privacy, forbid the access of all suitors. Prayer, meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day; which I dare not bestow on any work or pleasure, but heavenly. I hate superstition on the one side, and looseness on the other: but I find it hard to offend in too much devotion; easy, in profaneness. The whole week is sanctified by this day; and, according to my care of this, is my blessing on the rest.

I show your Lordship what I would do, and what I ought. I commit my desires to the imitation of the weak; my actions, to the censures of the wise and holy; my weaknesses, to the pardon and redress of my merciful God.

George Herbert.

(FROM "THE COUNTRY PARSON," AND "THE CHURCH.")

THE PARSON ON SUNDAYS.

THE Country Parson, as soon as he awakes on Sunday morning, presently falls to work; and seems to himself so as a market-man is, when the market-day comes; or a shopkeeper, when customers use to come in. His thoughts are full of making the best of the day, and contriving it to his best gains. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day; "that nothing befall him unworthy of that Majesty, before which he is to present himself; but that all may be done with reverence to His glory, and with edification to his flock; humbly beseeching his Master, that how, or whenever, he punish him, it be not in his ministry." Then he turns to request, for his people, "that the Lord would be pleased to sanctify them all; that they may come with holy hearts, and awful minds, into the congregation; and that the good God would pardon all those who come with less prepared hearts than they ought."

This done, he sets himself to the consideration of the duties of the day: and, if there be any extraordinary addition to the customary exercises, either from the time of the year, or from the State, or from God, by a child born, or dead, or any other accident, he contrives how and in what manner to induce it to the best advantage. Afterwards, when the hour calls, with his family attending him he goes to the Church; at his first entrance humbly adoring and worshipping the invisible majesty and presence of Almighty God, and blessing the people, either openly, or to himself. Then, having read divine service twice fully, and preached in the morning, and catechized in the afternoon, he thinks he hath, in some measure, according to poor and frail man, discharged the public duties of the congregation. The rest of the day he spends either in reconciling neighbours that are at variance; or in visiting the sick; or in exhortations to some of his flock by themselves, whom his sermons cannot, or do not, reach. And every one is more awaked, when we come and say, *Thou art the man*. This way he finds exceeding useful, and winning: and these exhortations he calls his privy purse; even as princes have theirs, besides their public disbursements. At night, he thinks it a fit time, both suitable to the joy of the day, and without hindrance to public duties, either to entertain some of his neighbours, or to be entertained of them*: where he takes occasion to

* Let not this be abused, as giving countenance to modern "Sunday-visiting." Cottage-Lectures, if there be no public Service,

discourse of such things as are both profitable and pleasant, and to raise up their minds to apprehend God's good blessing to our Church and State; that order is kept up in the one, and peace in the other, without disturbance or interruption of public divine offices.

As he opened the day with prayer, so he closeth it; humbly beseeching the Almighty, "to pardon and accept our poor services, and to improve them, that we may grow therein; and that our feet may be like hinds' feet, ever climbing up higher and higher unto Him."

THE PARSON IN MIRTH.

THE Country Parson is generally sad, because he knows nothing but the cross of Christ; his mind being defixed on it, with those nails wherewith his Master was. Or, if he have leisure to look off from thence, he meets continually with two most sad spectacles, Sin and Misery; God dishonoured every day, and Man afflicted.—Nevertheless, he sometimes refresheth

Service, would be a preferable plan for the Country Parson in these days: though we need not doubt, that where the spiritually-minded George Herbert was, the repast, if any, was very simple, and the time and instruction of the servants duly regarded. Yet, after all, it savours too much of the age of James I.; and the devout Author himself, by his qualifying expressions, seems like a man conscious that he was working his way out of worse days into better.

EDITOR.

himself, as knowing that Nature will not bear everlasting droopings, and that pleasantness of disposition is a great key to do good : not only because all men shun the company of perpetual severity ; but also for that, when they are in company, instructions seasoned with pleasantry both enter sooner, and root deeper. Wherefore he condescends to human frailties, both in himself and others ; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.

CARE OF SERVANTS' TIME.

HIS servants are all religious : and were it not his duty to have them so, it were his profit ; for none are so well served as by religious servants ; both because they do best, and because what they do is blessed, and prospers. After religion, he teaches them, that three things make a complete servant ; truth, and diligence, and neatness or cleanliness. Those that can read are allowed times for it ; and those that cannot, are taught : for all in his house are either teachers, or learners, or both ; so that his family is a school of religion ; and they all account, that to teach the ignorant is the greatest alms. Even the walls are not idle ; but something is written or painted there, which may excite the reader to a thought of piety : especially the 101st Psalm ; which is expressed in a fair table, as being the rule of a family. And

when they go abroad, his wife, among her neighbours, is the beginning of good discourses ; his children, among children ; his servants, among other servants. So that, as in the house of those that are skilled in music, all are musicians ; so in the house of a preacher, all are preachers. He suffers not a lie or equivocation by any means in his house ; but counts it the art and secret of governing, to preserve a directness and open plainness in all things : so that all his house knows, that there is no help for a fault done, but confession.—He himself, or his wife, takes account of sermons, and how every one profits ; comparing this year with the last. And, besides the common prayers of the family, he straightly requires of all to pray by themselves, before they sleep at night, and stir out in the morning ; and knows what prayers they say ; and, till they have learned them, makes them kneel by him : esteeming that this private praying is a more voluntary act in them, than when they are called to others' prayers ; and that, which, when they leave the family, they carry with them.

FROM "THE CHURCH-PORCH."

Be calm in arguing ; for fierceness makes
Error a fault, and truth discourtesy.

Why should I feel another man's mistakes,
More than his sicknesses, or poverty ?

In *love* I should : but anger is not love,
Nor wisdom neither : therefore, gently move.

Calmness is great advantage. He that lets
Another chafe, may warm him at *his* fire,
Mark all his wand'rings, and enjoy his frets ;
As cunning fencers suffer heat to tire.

Truth dwells not in the clouds : the bow that's there
Doth often aim at, never hit, the sphere.

Pitch thy behaviour low, thy projects high ;
So shalt thou humble and magnanimous be.
Sink not in spirit : who aimeth at the sky,
Shoots higher much, than he that means a tree.

A grain of glory mix'd with humbleness,
Cures both a fever, and lethargickness.

Let thy mind still be bent ; still plotting, where,
And when, and how, the business may be done.
Slackness breeds worms : but the sure traveller,
Though he alight sometimes, still goeth on.

Active and stirring spirits live, alone :
Write on the others, *Here lies such a one.*

GIDDINESS.

Oh, what a thing is man ! how far from power,
From settled peace, and rest !
He is some twenty sev'ral men, at least,
Each sev'ral hour.

One while he counts of heaven, as of his treasure ;
But then a thought creeps in,
And calls him coward, who, for fear of sin,
Will lose a pleasure.

Now he will fight it out, and to the wars ;
Now eat his bread in peace,
And snudge in quiet. Now he scorns increase ;
Now all day spares.

He builds a house : which quickly down must go,
As if a whirlwind blew
And crush'd the building : and, it's partly true ;
His mind is so.

Oh, what a sight were man, if his attires
Did alter with his mind ;
And, like a dolphin's skin, his clothes combin'd
With his desires !

Surely, if each one saw another's heart,
There would be no commerce,
No sale or bargain pass ; all would disperse,
And live apart.

Lord, mend, or rather make, us ! *One* creation
Will not suffice our turn.

Except thou make us daily, we shall spurn
Our own salvation.

Millon.

ON HIS BLINDNESS.

WHEN I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent, which is death to hide,
Lodg'd with me useless ; though my soul more bent
To serve therewith my Maker, and present
My true account, lest He, returning, chide ;
“ Doth God exact day-labour, light deny'd ? ”
I fondly ask. But patience, to prevent
That murmur, soon replies :—“ God doth not need
Either man's work, or his own gifts : who best
Bear his mild yoke, they serve him best : his state
Is kingly ; thousands at his bidding speed,
And post o'er land and ocean, without rest :
They also serve, who only stand and wait.”

Sir Matthew Hale.

(FROM HIS WORKS; AND, HIS LIFE BY BISHOP BURNET.)

OF THE REDEMPTION OF TIME.

I WOULD consider, first, How time is to be redeemed ; and, secondly, Why time is to be thus redeemed.

On the *manner* of redeeming the time, I shall set down only these generals :—

1. We are to neglect no opportunity that occurs, to do good ; but, (1.) To watch all opportunities, that offer themselves thereunto. (2.) To seek for them, if they offer not themselves. (3.) To use them ; and not to let them slip.

2. In the co-incidence of opportunities of several kinds, and suiting to several actions, to give those the prelation that correspond to the most worthy actions ; and, in the co-incidence of opportunities for actions of equal moment, to prefer such as are most rare, and probably of unlikelihood to occur again, before those that are under a probability of frequent occurrence.

3. We are to be very careful to leave no baulks or interspersions of idleness in our lives. Those men that have most employment, and of the most constant nature, cannot choose but have certain *interstitia*

between the varieties of business, which may be fitted with employments suitable to their length or qualities; and it becomes a good husband of his time, to have some designations and destinations of businesses, that may be suited to the nature, quality, seasons, and *moræ* of those vacant *interstitia*. An industrious husbandman, tradesman, scholar, will never want business fitted for occasional vacancies and *horæ subsicivæ* [the parings of time]. *Gellius*, in his *Noctes Atticæ*, hath left us an experiment of it: and a Christian, even as such, hath ready employment for occasional interstices—reading, praying: the crumbs and fragments of time should be furnished with their suitable employments: it is precious; and therefore let none of it be lost.

4. Much time might be saved and redeemed, in retrenching the unnecessary expenses thereof, in our ordinary sleep, attiring and dressing ourselves, and the length of our meals; as, breakfasts, dinners, suppers; which, especially in this latter age, and among people of the better sort, are protracted to an immoderate and excessive length: there is little less than ten or twelve hours, every day, spent in these refectations and appendancies, which might be fairly reduced to much less.

5. Take heed of entertaining vain thoughts, which are a very great consumption of time, and are very incident to melancholy and fanciful persons, whom I have known to sit the greatest part of several days in projecting what they would do, if they had such

estates, honours, or places, and such kind of unprofitable and vain meditations ; — which humour is much improved in them that lie long in bed, in a morning.

6. Beware of too much recreation. Some bodily exercise is necessary, for sedentary men especially ; but let it not be too frequent, nor too long. Gaming, taverns, and plays, as they are pernicious, and corrupt youth ; so, if they had no other fault, yet they are justly to be declined, in respect of their excessive expense of time, and habituating men to idleness and vain thoughts, and disturbing passions and symptoms, when they are past, as well as while they are used. Let no recreations, of any long continuance, be used in the morning ; for they hazard the loss or discomposure of the whole day after.

7. Visits made, or received, are, for the most part, an intolerable consumption of time, unless prudently ordered ; and they are, for the most part, spent in vain and impertinent discourses. (1.) Let them not be used in the morning. (2.) Let the visits made to, or by, persons of impertinence, be short, and at such times as may be best spared from what is more useful or necessary ; viz. at meals, or presently after. (3.) But, if the persons to be visited are men of wisdom, learning, or eminence of parts, the visits may be longer ; but yet, so as the time may be profitably spent in useful discourse ; which carries in it as well profit and advantage, as civility and respect.

8. Be obstinately constant to your devotions at certain set times ; and be sure to spend the Lord's-

day entirely in those religious duties proper for it; and let nothing but an inevitable necessity divert you from it. For, (1.) It is the best and most profitably spent time; it is in order to the great end of your being in the world. (2.) It is in order to your everlasting happiness; in comparison of which, all other businesses of this life are idle and vain: it is that which will give you the greatest comfort in your life, in your sickness, in your death; and he is a fool that provides not for that which will most certainly come. (3.) It is the most reasonable tribute imaginable unto that God, that lends you your time; and you are bound to pay it, under all the obligations of duty and gratitude. And, (4.) It is that which will sanctify and prosper all the rest of your time, and your secular employments.—I am not apt to be superstitious; but this I have certainly and infallibly found true, that, by my deportment in my duty towards God, in the times devoted to his service, especially on the Lord's-day, I could make a certain conjecture of my success, in my secular occasions, the rest of the week after. If I were loose and negligent in the former, the latter never succeeded well: if strict, and conscientious, and watchful, in the former, I was successful and prosperous in the latter.

9. Be industrious and faithful in your calling. The merciful God hath not only indulged unto us a far greater portion of time, for our ordinary occasions, than he hath reserved to himself; but also enjoins and requires our industry and diligence in it. And re-

member, that you observe that industry and diligence, not only as civil means, to acquire a competency for yourself and your family, but also as an act of obedience to his command and ordinance: by means whereof, you make it not only an act of civil conversation, but of obedience to Almighty God; and so it becomes, in a manner, spiritualized into an act of religion.

10. Whatever you do, be very careful to retain in your heart a habit of religion, that may be always about you, and keep your heart and your life always as in his presence, and tending towards him. This will be continually with you, and put itself into acts, even although you are not in a solemn posture of religious worship; and will lend you multitudes of religious applications to Almighty God, upon all occasions and interventions, which will not at all hinder you, in any measure, in your secular occasions; but better and further you. It will make you faithful in your calling, even upon the account of an actual reflection of your mind upon the presence and command of the God you fear and love: it will make you actually thankful for successes and supplies; temperate and sober in all your natural actions; just and faithful in all your dealings; patient and contented in all your disappointments and crosses; and, actually, to consider and intend his honour in all you do: and will give a tincture of religion and devotion upon all your secular employments; and turn those very actions, which are, materially, civil or natural, into the very true and formal nature of reli-

gion, and make your whole life to be an unintermitted life of religion and duty to God. For this habit of piety in your soul will not only not lie sleeping and inactive, but, almost in every hour of the day, will put forth actual exertings of itself, in applications of short occasional prayers, thanksgiving, dependence—resort, unto that God that is always near you, and lodgeth, in a manner, in your heart, by his fear, and love, and habitual religion towards him. And by this means you do effectually, and in the best and readiest manner imaginable, doubly redeem your time: (1.) In the lawful exercise of those natural and civil concerns which are not only permitted, but, in a great measure enjoined, by Almighty God. (2.) At the same time, exercising the acts of religious duties, observance and veneration unto Almighty God, by perpetuated, or, at least, frequently reiterated, though short, acts of devotion to him. And this is the great art of Christian chymistry — to convert those acts, that are materially natural or civil, into acts truly and formally religious; whereby the whole course of this life is both truly and interpretatively a service to Almighty God, and an unintermitted state of religion; which is the best, and noblest, and most universal redemption of the time.

11. Be very careful to prefer those actions of your life that most concern you: be sure to do them chiefly, to do them most. Let those things that are of less moment give place to those things that are of the greatest moment. Every man, of the most ordinary prudence, having many things to do, will be

sure to be doing of that, first and chiefly, which most concerns him, and which, being omitted, and possibly wholly disappointed, might occasion his most irreparable loss. We have, it is true, many things to be done in this life; *Ars longa, vita brevis*; and we have seasons and opportunities for them: but of these "many things," some are barely conveniences for this life; some, though they seem more necessary, yet, still they rise no higher, nor look no farther, nor serve no longer, but only for the meridian of this life, and are of no possible use in the next moment after death. The pleasures, the profits, the honours, the most florid accommodations of great human learning, stately houses and palaces, goodly possessions, greatest honours, highest reputation, deepest policy—they are fitted only to this life: when death comes, they are insignificant pitiful things, and serve for nothing at all, the very next moment after death: nay, the diseases and pains, and languishings, that are the *præ-ludia* of death, render them perfectly vain, if not vexatious and torturing. But, there are certain businesses, that are not only excellently useful in this life, but such as abide by us in sickness, in death; nay, go along with us, with singular comfort, into the next life; and never leave us; but fix us in an eternal state of rest and happiness; such as may be, with much ease, acquired in the times of health and life, but very difficult to be attained in the time of sickness and the hour of death, but never to be forgotten after death; such as are of that necessity, that, in com-

parison of them, all other things are impertinent and vain, if not desperately noxious and hurtful. There is no necessity for me to be rich, and to be great in the world, to have such a title of honour, such a place of dignity or profit, to leave such an inheritance or titular dignity to my son, or to have so many thousand pounds in my inventory, when I die. But there are certain matters of absolute necessity to me, such as, if I am without, I am undone and lost; and yet such as, if not attained here, in this life, can never be attained: and, therefore, as it concerns me in the highest degree to attain them, so it concerns me in the highest degree to attain them in this life, and to take all opportunities imaginable in order thereunto, and to redeem every minute of time for that purpose, lest I should be for ever disappointed; and not be like the foolish virgins, to be getting of oil when the door is ready to be shut; and with the truant scholar, to trifle away my time allotted me for my lesson, and then to begin to learn it when my master calls for me to repeat it. And those businesses are such as these:—

The knowledge of Christ Jesus, and Him crucified; the attainment of faith in God, through him; the acquaintance of myself with the will of God; the comporting of myself with that will; the exercise of true and serious repentance, for sins past; the steady resolution of obedience to his will, for the time to come; the attaining of the pardon of my sins, and peace with God, through Christ our Lord; the subduing of my lusts and corruptions; the conformation of my will

and life to the holy will of God and the perfect pattern of holiness, Christ Jesus; the working out of my salvation with fear and trembling; the giving all diligence to make my calling and election sure; the fitting and purging of myself, to be a vessel of glory and immortality, and fitted for the use of my Great Lord and Master; the casting myself into such a frame and posture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace and cheerfulness and comfort; so that, if I should, either by the hand of some disease or casualty, or other providence, receive this solemn message, *Set thine house in order, for thou shalt die*, I might receive it with as much readiness, willingness, and cheerfulness, as a faithful and diligent servant would receive this command from his master: "You must take such a journey for me to-morrow."

These, and such like businesses as these, besides the constant tenor of a just, virtuous, and pious life, are the most important businesses of a Christian. First, Such as are of absolute necessity to him: he may not, he cannot be without them. Secondly, Such as cannot be done elsewhere than in this life: this world is the great laboratory for perfecting of souls for the next. If they are not done here, they cease to be done for ever: death shuts the door, and everlastingly seals us up in that state it finds us in. Thirdly, And every season of this life is not, at least, so suitable for it: sickness and pain, and wearisome and froward old age, have business enough, of them-

selves, to entertain us; and any man, that hath had experience of either, will find he hath enough to do, to bear them, or to struggle with them. And, Fourthly, We know not whether the grace and opportunities, that God hath lent us, and we have neglected in our lives, shall ever be afforded again to us in the times of our sicknesses, or upon our death-beds: but, little portions of time, in our lives and healths, are furnished with thousands of invitations and golden opportunities for these great works. Let us, therefore, redeem those portions of time that our life and health lend us, for this great and one thing necessary.

I come to the *reasons why* we ought thus to redeem our time; which may be these:—

1. Our time is a talent, put into our hands by the Great Lord of the whole family of heaven and earth, and such whereof we are to give an account, when our Master calls: and it will be a lamentable account, when it shall consist only of such *items* as these: *Item*, So much of it spent in plays, and taverns, and gaming. *Item*, So much of it spent in sleeping, eating, drinking. *Item*, So much spent in recreations and pastimes. *Item*, So much spent in getting wealth and honour, &c. And, there remains so much, which was spent in doing nothing.

2. Our time is a universal talent, that every man, that lives to discretion, hath. Every man hath not a talent of learning, or of wealth, or honour, or subtilty

of wit, to account for; but every man, that lives to the age of discretion, hath time to account for.

3. Every man hath not only a talent of time; but every man hath a talent of opportunity, to improve his talent in some measure, put into his hand. The very works and light of nature, the very principles of natural religion, are lodged in the hearts of all men; which, by the help of his natural reason, he might exercise to some acts of service, duty, and religion towards God. But the Christian hath much more.

4. The redemption and improvement of our time is the next and immediate end why it is given, or lent us, and why we are placed in this life; and the wasting of our time is a disappointment of this very end of our being; for thereby we consequently disappoint God of his glory, and ourselves of our happiness.

5. Upon the management and disposal of our time depends the everlasting concernment of our souls. *Ex hoc momento pendet Æternitas.* If it be redeemed, improved, and employed as it ought to be, we shall, in the next moment after death, enter into an immutable, eternal, and perfect state of glory: if it be either sinfully or idly spent, we fall into an everlasting, irrecoverable, and unchangeable state of misery.

6. The business we have to do in this life, in order to the cleansing of our souls, and fitting them for glory, is a great and important business; and the time we have to live hath two most dangerous qualities in reference to that business. (1.) It is short: our longest period is not above eighty years: and few

there be that arrive to that age. (2.) It is very casual and uncertain: there be infinite accidents, diseases, and distempers, that cut us off suddenly; as, acute diseases, such as scarce give us any warning: and, considering how many strings, as it were, there are to hold us up, and how small and inconsiderable they are, and how easily broken, and the breach or disorder of any of the least of them may be an inlet to death, it is a kind of miracle that we live a month. Again, there be many diseases that render us, in a manner, dead, while we live; as, apoplexies, palsies, phrensies, stone, gout; which render our time either grievous, or very unuseful to us.

7. Time once lost, it is lost for ever: it is never to be recovered: all the wealth of both the Indies will not redeem, nor recall, the last hour I spent: it ceaseth for ever.

8. As our time is short, so there be many things that corrode and waste that short time; so that there remains but little that is serviceable to our best employment. Let us but take out of our longest lives the weakness and folly of childhood and youth; the impotency and morosity of our old age; the times for eating, drinking, sleeping, though with moderation; the times of sickness and indisposedness of health; the times of cares, journeys, and travel; the times for necessary recreations, interview of friends and relations, and a thousand such expenses of time; the residue will be but a small pittance for our business of greatest moment; the business, I mean, of fitting our

souls for glory: and if that be mis-spent, or idly spent, we have lost our treasure, and the very flower and jewel of our time.

9. Let us but remember, that, when we shall come to die, and our souls sit, as it were, hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of those hours we once trifled away!—but we cannot.

10. Remember, that this is the very elixir, the very hell of hell to the damned spirits, that they had once a time, wherein they might, upon easy terms, have procured everlasting rest and glory: but they foolishly and vainly mis-spent that time and season, which is not now to be recovered.

The manner in which Sir Matthew Hale laid out his time, is thus related by his biographer, Bishop Burnet.

He took a strict account of his time: of which the reader will best judge, by the scheme he drew for a Diary; which I shall insert, copied from the original: but I am not certain when he made it. It is set down in the same simplicity in which he writ it for his own private use.

MORNING.

1. To lift up the heart to God in thankfulness, for renewing my life.

2. To renew my covenant with God in Christ.
 - (1.) By renewed acts of faith receiving Christ, and rejoicing in the height of that relation.
 - (2.) Resolution of being one of his people, doing him allegiance.
3. Adoption and prayer.
4. Setting a watch over my own infirmities and passions; over the snares laid in our way. *Perimus licitis.*

DAY EMPLOYMENT.

There must be an employment;—two kinds.

1. Our ordinary calling, to serve God in it. It is a service to Christ, though never so mean. Colossians iii. Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear.

2. Our spiritual employments: mingle somewhat of God's immediate service in this day.

REFRESHMENTS.

1. Meat and drink; moderation, seasoned with somewhat of God.

2. Recreations. (1.) Not our business. (2.) Suitable. No games, if given to covetousness or passion.

IF ALONE.

1. Beware of wandering, vain, lustful thoughts: fly from thyself, rather than entertain these.

2. Let thy solitary thoughts be profitable. View the evidences of thy salvation; the state of thy soul;

the coming of Christ; thy own mortality: it will make thee humble and watchful.

COMPANY.

Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them, if more knowing.

EVENING.

Cast up the accounts of the day. If ought be amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God, that hath supported thee.

Bishop Burnet adds—"These notes have an imperfection in the wording of them, which shows they were only intended for his privacies. No wonder a man, who set such rules to himself, became quickly very eminent and remarkable."

The strict, uniform, and self-controlling spirit of Sir Matthew Hale is illustrated by his biographer in several other circumstances of his life, during both his younger and his more-advanced years. The following are selected, as peculiarly descriptive of this eminent character:—

From the first time that the impressions of religion settled deeply in his mind, he used great caution to

conceal it; not only in obedience to the rules given by Our Saviour, of fasting, praying, and giving alms in secret, but from a particular distrust he had of himself: for he said, he was afraid he should, at some time or other, do some enormous thing, which, if he were looked on as a very religious man, might cast a reproach on the profession of it, and give great advantages to impious men to blaspheme the name of God. "But a tree is known by its fruits;" and he lived not only free of blemishes or scandal, but shined in all the parts of his conversation: and perhaps the distrust he was in of himself contributed not a little to the purity of his life; for he, being thereby obliged to be more watchful over himself, and to depend more on the aids of the Spirit of God, no wonder if that humble temper produced those excellent effects on him.

He was naturally a quick man; yet, by much practice on himself, he subdued that to such a degree, that he would never run suddenly into any conclusion concerning any matter of importance. "*Festina lente*" was his beloved motto; which he ordered to be engraven on the head of his staff: and was often heard to say, That he had observed many witty men run into great errors, because they did not give themselves time to think; but, the heat of imagination making some notions appear in good colours to them, they, without staying till that cooled, were violently led by the impulses it made on them: whereas calm and slow men, who pass for dull in the common estimation,

could search after truth, and find it out, as with more deliberation, so with greater certainty.

He usually invited his poor neighbours to dine with him, and made them sit at table with himself; and if any of them were sick, so that they could not come, he would send meat, warm, to them from his table: and he did not only relieve the poor in his own parish, but sent supplies to the neighbouring parishes, as there was occasion for it; and he treated them all with the tenderness and familiarity, that became one who considered they were of the same nature with himself, and were reduced to no other necessities but such as he himself might be brought to. But for common beggars, if any of these came to him, as he was on his walks, when he lived in the country, he would ask such as were capable of working, "Why they went about so idly?" If they answered, "It was because they could find no work," he often sent them to some field, to gather all the stones in it, and lay them on a heap, and then would pay them liberally for their pains. This being done, he used to send his carts, and caused them to be carried to such places of the highway as needed mending.

Having lost one of his sons, the manner of whose death had some grievous circumstances in it, one coming to see him, and condole, he said to him, "Those were the effects of living long: such must look to see many sad and unacceptable things:" and having said that, he went to other discourses, with his ordinary freedom of mind: for though he had a temper

so tender, that sad things were apt enough to make deep impressions upon him, yet the regard he had to the wisdom and providence of God, and the just estimate he made of all external things, did, to admiration, maintain the tranquillity of his mind; and he gave no occasion, by idleness, to melancholy to corrupt his spirit; but, by the perpetual bent of his thoughts, he knew well how to divert them from being oppressed with the excesses of sorrow.

He had a generous and noble idea of God in his mind; and this he found, above all other considerations, preserve his quiet. And, indeed, that was so well established in him, that no accidents, how sudden soever, were observed to discompose him: of which an eminent man, of that profession, gave me this instance:—

In the year 1666, an opinion did run through the nation, that the end of the world would come that year. This, whether set on by astrologers, or advanced by those who thought it might have some relation to the number of the beast in the Revelation, or promoted, by men of ill designs, to disturb the public peace, had spread mightily among the people; and Judge Hale, going that year the western circuit, it happened that, as he was on the bench at the assizes, a most terrible storm fell out very unexpectedly, accompanied with flashes of lightning and claps of thunder, that the like will hardly fall out in an age: upon which a whisper or a rumour ran through the crowd—"That now was the world to end, and the Day of Judgment to

begin ;” and at this there followed a general consternation in the whole assembly, and all men forgot the business they were met about, and betook themselves to their prayers : this, added to the horror raised by the storm, looked very dismally ; insomuch, that my author, a man of no ordinary resolution and firmness of mind, confessed, it made a great impression on himself. But he told me, that he did observe the judge was not a whit affected, and was going on with the business of the court in his ordinary manner : from which he made this conclusion, “ That his thoughts were so well fixed, that he believed, if the world had been really to end, it would have given him no considerable disturbance.”

Bishop Jeremy Taylor.

(FROM HIS "HOLY LIVING.")

THE FIRST GENERAL INSTRUMENT OF HOLY LIVING: CARE OF OUR TIME.

HE that is choice of his time will also be choice of his company, and choice of his actions; lest the first engage him in vanity and loss; and the latter, by being criminal, be a throwing his time and himself away, and a going back in the accounts of eternity.

God hath given to man a short time here upon earth; and yet, upon this short time eternity depends: but so, that, for every hour of our life (after we are persons capable of laws, and know good from evil), we must give account to the Great Judge of men and angels. And this is it which our Blessed Saviour told us, that we must give account for *every idle word*: not meaning, that every word which is not designed to edification, or is less prudent, shall be reckoned for a sin; but that the time which we spend in our idle talking and unprofitable discoursings, that time which might and ought to have been employed to spiritual and useful purposes, that is to be accounted for.

For we must remember, that we have a great work to do, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to do, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature and of relation, our private and our public cares, and duties of the world, which necessity and the providence of God have adopted into the family of Religion.

Idleness is the greatest prodigality in the world: it throws away that which is invaluable in respect of its present use, and irreparable when it is passed; being to be recovered by no power of art or nature. But the way to secure and improve our time, we may practise in the following Rules:—

RULES FOR EMPLOYING OUR TIME.

1. In the morning, when you awake, accustom yourself to *think first upon God*, or something in order to his service: and at night, also, let him close thine eyes; and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniences of nature. And sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the east.

2. Let every man that hath a calling, be *diligent* in pursuance of his employment, so as not lightly, or

without reasonable occasion, to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands, employed in it.

3. Let all the *intervals*, or void spaces of time, be employed in prayers, reading, meditating the works of nature, recreation, charity, friendliness, and neighbourhood, and means of spiritual and corporal health.

4. The *resting-day* of Christians, and *festivals* of the Church, must, in no sense, be days of idleness; but let them be spent in the works of the day; that is, of religion and charity, according to the rules appointed.

5. Avoid the company of *drunkards* and *busy-bodies*, and all such as are apt to talk much to little purpose; for no man can be provident of his time that is not prudent in the choice of his company: and, if one of the speakers be vain, tedious, and trifling, he that hears, and he that answers, in the discourse, are equal losers of their time.

6. Never talk with any man, or undertake any trifling employment, *merely to pass the time away*; for every day well spent may become a *day of salvation*.

7. In the midst of the works of thy calling, often retire to God in *short prayers and ejaculations*; and those may make up the want of those larger portions of time which, it may be, thou desirest for devotion, and in which thou thinkest other persons have advantage of thee; for so thou reconcilest the outward work

and thy inward calling, the Church and the commonwealth, the employment of the body, and the interest of thy soul. For, be sure that God is present at thy breathing and hearty sighings of prayer, as soon as at the longest offices of less-busied persons.

8. Let your employment be such as may become a reasonable person, and not be a business fit for children or distracted people; but *fit for your age and understanding*. For a man may be very idly busy, and take great pains to so little purpose, that, in his labours and expense of time, he shall serve no end but of folly and vanity. There are some people who are busy; but it is, as Domitian was, in catching flies.

9. Let your employment be *fitted to your person and calling*. Some there are, that employ their time in affairs infinitely below the dignity of their person; and, being called by God or by the republic to help to bear great burdens, and to judge a people, enfeeble their understandings, and disable their persons by sordid and brutish business. Thus Nero went up and down Greece, and challenged the fiddlers at their trade. Æropus, a Macedonian king, made lanterns: Harcatius, the king of Parthia, was a mole-catcher; and Biantes, the Lydian, filed needles.

10. Let your employment be such as *becomes a Christian*; that is, in no sense mingled with sin.

11. Persons of *great quality, and of no trade*, are to be most prudent and curious in their employment and traffic of time. They that are *learned*, know the worth of time; and they are to prepare themselves

for such purposes in which they may be most useful, in order to arts or arms, to counsel in public, or government in their country. But for others of them that are *unlearned*, let them learn easy and useful things, read history and the laws of the land, learn the customs of their country, the condition of their own estate, profitable and charitable contrivances of it: let them study prudently to govern their families, learn the burdens of their tenants, the necessities of their neighbours, and in their proportions supply them; and reconcile their enmities, and prevent their law-suits, or quickly end them; and, in this glut of leisure and dis-employment, let them set apart greater portions of their time for religion, and the necessities of their souls.

12. Let the *women of noble birth* and great fortunes do the same things, in their proportions and capacities; nurse their children, look to the affairs of the house, visit poor cottages, and relieve their necessities, be courteous to the neighbourhood, learn in silence of their husbands or their spiritual guides, read good books, pray often, and speak little, and *learn to do good works for necessary uses*; for by that phrase St. Paul expresses the obligation of Christian women to good housewifery, and charitable provisions for their family and neighbourhood.

13. Let all persons, of *all conditions*, avoid all delicacy and niceness in their *clothing or diet*; because such softness engages them upon great mis-spending of their time, while they dress and comb out all their

opportunities of their morning devotion, and half the day's severity, and sleep out the cares and provisions for their souls.

14. Let every one, of every condition, avoid *curiosity*, and all inquiry into things that concern them not. For all business, in things that concern us not, is an employing our time to no good of ours, and therefore not in order to a happy eternity. In this account, our neighbour's necessities are not to be reckoned; for they concern us, as one member is concerned in the grief of another. But, *going from house to house, tattlers and busy-bodies*, which are the canker and rust of idleness, as idleness is the rust of time, are reproved by the Apostle, in severe language.

15. As much as may be, cut off all *impertinent and useless employments* of your life, unnecessary and fantastic visits, long waitings upon great personages, where neither duty, nor necessity, nor charity, obliges us; all vain meetings, all laborious trifles, and whatsoever spends much time to no real, civil, religious, or charitable purpose.

16. Let not your *recreations* be lavish spenders of your time; but choose such which are healthful, short, transient, recreative, and apt to refresh you; but at no hand dwell upon them, or make them your great employment: for he that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meal nothing but sauces; they are healthless, chargeable, and useless.

And therefore avoid such games which require much time or long attendance, or which are apt to steal thy affections from more severe employments. For, to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time.

17. Set apart some portions of every day for *more solemn devotion*, and religious employment, which *be severe in observing*; and, if variety of employment, or prudent affairs, or civil society, press upon you, yet so order thy rule, that the necessary parts of it be not omitted: and, though just occasions may make our prayers shorter, yet let nothing but a violent, sudden, and impatient necessity make thee, upon any one day, wholly to omit thy morning and evening devotions; which, if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the day-time, in the midst of your employment or of your company.

18. Do not the *work of God negligently* and idly: let not thy heart be upon the world, when thy hand is lift up in prayer; and be sure to prefer an action of religion, in its place and proper season, before all worldly pleasure.

19. When the *clock strikes*, or however else you shall measure the day, it is good to say a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time: and do so also in the *breaches* of thy sleep, that those spaces, which have in them no direct business of the world, may be filled with religion.

20. If by thus doing you have not secured your time by an early and forehanded care, yet be sure, by a timely diligence, to *redeem the time*; that is, to be pious and religious in such instances in which formerly you have sinned; and to bestow your time especially upon such graces, the contrary whereof you have formerly practised.

21. Let him that is most busied set apart some *solemn time, every year*; in which, for the time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his soul by confessions, meditations, and attendances upon God; that he may make up his accounts, renew his vows, and retire back again, from whence levity and the vanities of the world, or the opportunities of temptations, or the distraction of secular affairs, have carried him.

22. In this we shall be much assisted, and we shall find the work more easy, if, before we sleep every night, we *examine the actions of the past day*: with a particular scrutiny, if there have been any accidents extraordinary; as, long discourse, a feast, much business, variety of company. If nothing but common hath happened, the less examination will suffice: only, let us take care that we sleep not without such a recollection of the actions of the day as may represent any thing that is remarkable and great, either to be the matter of sorrow or thanksgiving.

23. Let all things be done *prudently and moderately*; not with scruple and vexation. For these

[rules] are good advantages ; but the particulars are not Divine commandments ; and therefore are to be used as shall be found expedient to every one's condition.

THE BENEFITS OF THIS EXERCISE.

This exercise, besides that it hath influence upon our whole lives, it hath a special efficacy, 1. For the preventing of beggarly sins ; that is, those sins which idleness and beggary usually betray men to ; such as are, lying, flattery, and dissimulation. 2. It is a proper antidote against carnal sins, and such as proceed from fulness of bread and emptiness of employment. 3. It is a great instrument of preventing the smallest sins and irregularities of our life, which usually creep upon idle, disemployed, and curious persons. 4. It not only teaches us to avoid evil, but engages us upon doing good, as the proper business of all our days. 5. It prepares us so against sudden changes, that we shall not easily be surprised at the sudden coming of the Day of the Lord.

THE NOBLE CHRISTIAN MATRON.

FROM A FUNERAL SERMON, ON LADY CARRERY.

IF we examine how she demeaned herself towards God, there also you will find her not of a common, but of an exemplary, piety. She was a great reader of Scripture, confining herself to great portions every day; which she read, not to the purposes of vanity and impertinent curiosity, not to seem knowing or to become talking, not to expound and rule, but to teach her all her duty, to instruct her in the knowledge and love of God and of her neighbours, to make her more humble, and to teach her to despise the world and all its gilded vanities; and that she might entertain passions wholly in design and order to heaven.

In all her religion, and in all her actions of relation towards God, she had a singular evenness and untroubled passage; sliding towards her ocean of God and of infinity, with a certain and silent motion. So have I seen a river, deep and smooth, passing with a still foot and a sober face, and paying to the great exchequer of the sea, the prince of all the watery bodies, a tribute large and full; and hard by it a little brook, skipping and making a noise upon its unequal and neighbour bottom; and after all its talking and bragged motion, it paid to its common audit no more than the revenues of a little cloud or a contemptible vessel: so have I sometimes compared the issues of her religion to the solemnities and famed

outsides of another's piety. It dwelt upon her spirit, and was incorporated with the periodical work of every day: she did not believe that religion was intended to minister to fame and reputation; but, to pardon of sins, to the pleasure of God, and the salvation of souls.

The other appendage of her religion, which also was a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident [resolute] despising and undervaluing of herself; for though she had the greatest judgment and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances, yet, as if she knew nothing of it, she had the meanest opinion of herself; and, like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but herself. But the perfection of her prudence and excellent parts could not be hid; and all her humility and arts of concealment made the virtues more amiable and illustrious.

But I must be forced to use summaries and arts of abbreviature, in the enumerating those things in which this rare personage was dear to God, and to all her relatives. If we consider her person, she was in the flower of her age; of a temperate, plain, and natural diet, without curiosity or an intemperate palate: she spent less time in dressing than many servants; her recreations were little and seldom; her prayers often, her reading much. She was of a most noble and

charitable soul ; a great lover of honourable actions, and as great a despiser of base things ; especially loving to oblige others, and very unwilling to be in arrear to any upon the stock of courtesies and liberality : so free in all acts of favour, that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful or an obliged person should ever return to her again. She was an excellent friend, and singularly dear to very many, especially to the best and most discerning persons, to all that conversed with her, and could understand her great worth and sweetness. She was of an honourable, a nice, and tender reputation ; and of the pleasures of this world, which were laid before her in heaps, she took a very small and inconsiderable share, as not loving to glut herself with vanity, or to take her portion of good things here below. If we look on her as a wife, she was chaste and loving, discreet and humble. If we remember her as a mother, she was kind and severe, careful and prudent, very tender, and not at all fond ; a greater lover of her children's souls than of their bodies, and one that would value them more by the strict rules of honour and proper worth than by their relation to herself. Her servants found her prudent and fit to govern, and yet open-handed and apt to reward ; a just exacter of their duty, and a great rewarder of their diligence.

John Bunyan.

(FROM "THE PILGRIM'S PROGRESS.")

THE FAITHFUL MINISTER OF CHRIST.

CHRISTIAN proceeded on his journey, till he came at the house of the *Interpreter*, where he knocked over and over: at last, one came to the door, and asked who was there.

Chr. "Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit: I would therefore speak with the master of the house." So he called for the master of the house; who, after a little time, came to *Christian*, and asked him what he would have.

Chr. "Sir," said *Christian*, "I am a man that am come from the city of *Destruction*, and am going to the *Mount Zion*: and I was told, by the man that stands at the gate, at the head of this way, that if I called here, you would show me excellent things, such as would be a help to me in my journey."

Inter. Then said the *Interpreter*, "Come in: I will show thee that which will be profitable to thee." So he commanded his man to light the candle, and bid *Christian* follow him: so he had him into a private

room, and bid his man open the door; which, when he had done, *Christian* saw the picture of a very grave person hanging against the wall: and this was the fashion of it:—It had eyes lifted up to heaven; the best of books in his hand; the law of truth was written upon his lips; the world was behind his back: it stood as if it pleaded with men, and a crown of gold did hang over its head.

Chr.—Then said *Christian*, “What meaneth this?”

Inter.—“The man whose picture this is, is one of a thousand. Whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth written on his lips: it is to show thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that, slighting and despising the things that are present, for the love that he hath for his Master’s service, he is sure, in the world that comes next, to have glory for his reward. — Now,” said the *Interpreter*, “I have showed thee this picture first; because the man, whose picture this is, is the only man whom the Lord of the place, whither thou art going, hath authorised to be thy guide in all difficult places thou mayest meet with in the way: wherefore take good heed to what I have showed thee; and bear well in mind what thou hast seen; lest, in thy journey, thou meet with some that pretend to lead thee right, but their way goes down to death.”

THE SWEEPING AND SPRINKLING OF THE
HEART.

THEN he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; which, after he had reviewed a little while, the *Interpreter* called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choked. Then said the *Interpreter* to a damsel that stood by, "Bring hither the water, and sprinkle the room;" which, when she had done, it was swept and cleansed with pleasure.

Chr.—Then said *Christian*, "What means this?"

Inter.—The *Interpreter* answered, "This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel: the *dust* is his original sin, and the inward corruptions that have defiled the whole man. He that began to sweep, at first, is the *Law*; but she that brought water, and did sprinkle it, is the *Gospel*. Now, whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee, that the Law, instead of cleansing the heart (by its working) from sin, doth revive (Rom. vii. 9.), put strength into (1 Cor. xv. 56.), and increase it in the soul (Rom. v. 20.), even as it doth discover and forbid it; for it doth not give power to subdue it.

"Again, as thou sawest the damsel sprinkle the

room with water, upon which it was cleansed with pleasure ; this is to show thee, that when the Gospel comes, in the sweet and precious influences thereof, to the heart, then, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of Glory to inhabit."

PASSION AND PATIENCE.

I SAW, moreover, in my dream, that the *Interpreter* took him by the hand, and had him into a little room, where sat two children : the name of the eldest was *Passion*, and the name of the other *Patience*. *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, "What is the reason of the discontent of *Passion*?" The *Interpreter* answered, "The governor of them would have him stay for his best things, till the beginning of the next year ; but he will have all now. But *Patience* is willing to wait."

Then I saw that one came to *Passion*, and brought him a bag of treasure, and poured it down at his feet ; which he took up, and rejoiced therein, and withal laughed *Patience* to scorn. But I beheld but awhile ; and he had lavished all away, and had nothing left him but rags.

Chr.—Then said *Christian* to the *Interpreter*, "Expound this matter more fully to me."

Inter.—So he said : “ These two lads are figures ; *Passion*, of the men of this world ; and *Patience*, of the men of that which is to come : for, as here thou seest, *Passion* will have all now, this year ; that is to say, in this world ; so are the men of this world : they must have all their good things now : they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, *A bird in the hand is worth two in the bush*, is of more authority with them than are all the divine testimonies of the good of the world to come. But, as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.”

Chr.—Then said *Christian*, “ Now I see that *Patience* has the best wisdom, and that upon many accounts : 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.”

VALOUR.

I saw also, that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold ; at the sight of which *Christian* was greatly delighted : he saw also upon the top thereof, certain persons walking, who were clothed all in gold.

Then said *Christian*, “ May we go thither ?”

Then the *Interpreter* took him, and led him up

toward the door of the palace ; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table side, with a book, and his inkhorn before him, to take the name of him that should enter therein : he saw also, that in the door-way stood many men in armour, to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was *Christian* somewhat in amaze : at last, when every man started back for fear of the armed men, *Christian* saw a man of a very stout countenance come up to the man that sat there to write, saying, " Set down my name, Sir ;" which, when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force : but the man, not at all discouraged, fell to cutting and hacking most fiercely. So, after he had received and given many wounds to those that had attempted to keep him out (Acts xiv. 22.), he cut his way through them all, and pressed forward into the palace : at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

Come in, come in,
Eternal glory thou shalt win !

So he went in, and was clothed with such garments as they.—Then *Christian* smiled, and said, " I think verily I know the meaning of this !"

lean not on them till they break, and you fall into the pit.

It is reported of one, that, hearing the 5th of Genesis read, "So long lived"—and yet the burden still, "They died,"—*Seth lived 912 years, and he died; Enos 905, and he died; Methuselah 969, and he died*,—he took so deep the thought of death and eternity, that it changed his whole frame, and set him from a voluptuous to a most strict and pious course of life. How small a word will do much, when God sets it into the heart! But sure this one thing would make the soul more calm and sober in the pursuit of present things, if their term were truly computed and considered. How soon shall youth, and health, and carnal delights, be at an end! How soon shall statecraft, and king-craft, and all the great projects of the highest wits and spirits, be laid in the dust! This casts a damp upon all those fine things. But, to a soul acquainted with God, and, in affection, removed hence already, no thought so sweet as this: it helps much to carry it cheerfully through wrestlings and difficulties, through better and worse: they see land near, and shall quickly be at home: that is the way. *The end of all things is at hand*;—an end of a few poor delights, and the many vexations of this wretched life; an end of temptations and sins, the worst of all evils; yea, an end of the imperfect fashion of our best things here;—an end of prayer itself, to which succeeds that new song of endless praises!

MODESTY, IN TEMPER AND DRESS.

1 PETER III. 3, 4.

To a sincere and humble Christian, very little, either dispute or discourse, concerning this, will be needful. A tender conscience, and a heart purged from vanity, and weaned from the world, will be sure to regulate this, and all other things of this nature, after the safest manner; and will be wary:—First, Of lightness and fantastic garb in apparel, which is the very bush or sign hanging out, that tells a vain mind lodges within. Secondly, Of excessive costliness, which both argues and feeds the pride of the heart, and defrauds, if not others of their dues, yet the poor of thy charity, which, in God's sight, is a due debt too: and far more comfort shalt thou have, on thy death-bed, to remember that, "Such a time, instead of putting lace on my own clothes, I helped a naked back to clothing; I abated somewhat of my former superfluities, to supply the poor's necessities;"—far sweeter will this be, than to remember, that "I could needlessly cast out many pounds to serve my pride, rather than give a penny to relieve the poor!"

As conscientious Christians will not exceed in the thing itself, so, in as far as they use lawful ornament and comeliness, they will do it without bestowing much, either diligence or delight, in the business.

To have the mind taken and pleased with such things, is so foolish and childish a thing, that, if most

might not find it in themselves, they would wonder at many others, of years and common wit. And yet, truly, it is a disease that few escape. It is strange upon how poor things men and women will be vain, and think themselves somebody; not only upon some comelines in their face or feature, which, though poor, yet is a part of themselves; but, of things merely without them—that they are well lodged, or well mounted, or well apparelled, either richly or well in fashion. The soul, fallen from God, hath lost its true worth and beauty; and therefore it basely descends to these mean things, to serve and dress the body, and take share with it of its unworthy borrowed ornaments; while it hath lost and forgotten God, and seeks not after Him; knows not that He alone is the beauty and ornament of the soul, and His Spirit, and the grace of it, its rich attire.

The Apostle doth, indeed, expressly on purpose check and forbid vanity and excess in apparel, and excessive delight in lawful decorum; but his prime end is to recommend this other ornament of the soul, *the hidden man of the heart*.

It is the thing the best philosophy aimed at, as some of their chiefest men do express it, to reduce men, as much as may be, from their body to their soul: but this is the thing that true religion alone doth, effectually and thoroughly; from the pampering and feeding of a morsel for the worms, to the nourishing of that immortal being infused into it; which, therefore, it directs to the proper nourishment of

souls, *the Bread that came down from Heaven*: John vi. 27.

So here the Apostle pulls off from Christian women their vain outside ornaments. But, is not this a wrong, to spoil all their dressing and fineness? No; he doth this, only to send them to a better wardrobe:—and there is much profit in the change.

All the gold, and other riches of the temple, figured the excellent graces of Christians; of Christ indeed first, as having all fulness in himself, and furnishing them; but, secondarily, of Christians, as the living temples of God. So the church is *all glorious*, but it is *within*: Psal. xlv. 13. And the embroidery, the variety of graces, the lively colours of other graces, shine best on the dark ground of humility.

The particular grace he recommends is particularly suitable to his subject in hand, the conjugal duty of wives; nothing so much adorning their whole carriage as this meekness and quietness of spirit. But it is, withal, the comeliness of every Christian, in every estate; it is not a woman's garment, or ornament improper for men. There is somewhat (as I may say) of a particular cut or fashion of it for wives, towards their husbands, and in their domestic affairs; but men, all men, ought to wear of the same stuff; yea, so if I may speak, of the same piece: for it is, in all, one and the same spirit, and fits the stoutest and greatest commanders. Moses was a great General, and yet no less great in this virtue—the meekest man on earth.

Nothing is more uncómelý in a wife than an

uncomposed, turbulent spirit, that is put out of frame with every trifle, and inventive of false causes of disquietness and fretting to itself: and so in a husband, and in all: an unquiet passionate mind lays itself naked, and discovers its own deformity to all. The greatest part of things that vex us, do so, not from their own nature or weight, but from the unsettledness of our minds. How comely is it to see a composed firm mind and carriage, that is not lightly moved!

I urge not a stoical stupidity; but that, in things that deserve sharp reproof, the mind keep, in its own station and seat, still, not shaken out of itself, as the most are; that the tongue utter not unseemely rash words; nor the hand act any thing that discovers the mind hath lost its command for the time. But, truly, the most know so ill how to use just anger, upon just cause, that it is easier, and the safer extreme, not to be angry, but still calm and serene, as the upper region; not the place of continual tempest and storms, as the most are. Let it pass for a kind of sheepishness, to be meek; it is a likeness to Him that *was as a sheep before his shearers*, not opening his mouth (Isaiah liii. 7); it is a portion of His Spirit.

The Apostle commends his exchange of ornaments from two things: 1. This is incorruptible, and therefore fits an incorruptible soul. Your varieties of jewels and rich apparel are perishing things; you shall one day see an heap made of all, and that all on a flame: and, in reference to you, they perish

sooner: when death strips you of your nearest garment, your flesh, all the other, which were but loose upper garments above it, must off too. It gets, indeed, a covering for the grave; but the soul is left stark naked, if no other clothing be provided for it; for the body was but borrowed: then it is made bare of all. But spiritual ornaments, and this of humility and meekness, here, among the rest, remain, and are incorruptible; they neither wear out, nor out of fashion, but are still the better for the wearing; and shall last eternity, and shine there in full lustre.

And, 2. Because the opinion of others is much regarded in matters of apparel; and it is mostly in respect to this, that we use ornament in it; he tells us of the account of this. Men think it poor and mean; nothing more exposed to contempt than the spirit of meekness; it is mere folly with men: but that is no matter. This overweighs all their disesteem: it is, *with God, of great price*, and things are, indeed, as he values them, and no otherwise. Though it be not the country fashion, yet it is the fashion at court, yea, it is the King's own fashion: (Matt. xi. 29.) *Learn of me: for I am meek and lowly in heart*. Some, that are court-bred, will send for the masters of fashions, though they live not in the court: and though the peasants think them strange dresses, yet they regard not that, but use them as finest and best. Care not what the world say: you are not to stay long with them. Desire to have both fashions and stuff from court, from Heaven, this *spirit*

of meekness, and it shall be sent you. It is never right in any thing with us, till we attain to this—to tread on the opinion of men, and eye nothing but God's approbation.*

* “To tread on the opinion of men”—that is, not to overvalue human estimation; not to make it the standard of our principles, or the motive of our conduct. (John v. 44. xii. 43.) There is, however, a lawful desire, possession, and use of “the opinion of men.” Scripture gives us a view of this, in Proverbs xxii. 1; Ecclesiastes vii. 1; Philippians iv. 8. Let the following passages, from “The Account of the Good Steward,” by Sir Matthew Hale, illustrate the subject:—

“I never affected the reputation of being rich, great, crafty, politic; but I esteemed much a deserved reputation of justice, honesty, integrity, virtue, and piety.

“I never thought that reputation was the thing primarily to be looked after, in the exercise of virtue; for that were to affect the substance for the sake of the shadow, which had been a kind of levity and impotence of mind; but I looked at virtue, and the worth of it, as that which was the first desirable; and reputation, as a handsome and useful accession to it.

“Though I have loved my reputation, and have been vigilant, not to lose or impair it by my default or neglect; yet I have looked upon it as a brittle thing; a thing, that the devil aims to hit in a special manner; a thing that is much in the power of a false report, a mistake, a misapprehension, to wound and hurt. Notwithstanding all my care, I am at the mercy of others, without God's wonderful overruling Providence. And as my reputation is, the esteem that others have of me, so that esteem may be blemished without any default [of mine]. I have, therefore, always taken this care, *not to set my heart upon my reputation.*”—
EDITOR.

CHARACTER OF ARCHBISHOP LEIGHTON.

FROM BURNET'S HISTORY OF HIS OWN TIMES.

He had so great a quickness of parts, and vivacity of apprehension, that he made very great progress in his philosophical and theological works. But that which excelled all the rest, was, he was possessed with the highest and noblest sense of divine things that could be seen in any man. He had a contempt both of wealth and reputation; and seemed to have the lowest thoughts of himself possible, wishing that all others should think as meanly of him as he did himself. He bore all sorts of ill-usage and reproach, like a man that took pleasure in it. He had so subdued the natural heat of his temper, that there was seldom seen in him any sign of passion; and he kept himself in such a constant recollection, that he was never, or seldom, guilty of speaking an idle word. There was a visible tendency, in all he said, to raise his own mind, and all he conversed with, to serious reflections. He seemed to be in a perpetual meditation; and, though the whole course of his life was strict and ascetical, yet he had nothing of the sourness of temper that generally possesses men of that sort.

He was the freest from superstition, from censuring others, or of imposing his own methods on them, possible; so that he did not so much as recommend them to others. He said, there was a diversity of tempers; and every man was to watch over his own,

and to turn it in the best manner he could. His thoughts were lively, oft out of the way and surprising, yet just and genuine. And he had laid together in his memory the greatest treasure of the best and wisest of all the ancient sayings of the Heathens, as well as Christians, that I have ever known any man master of; and he used them in the aptest manner possible.

His preaching had a sublimity of thought and expression. The grace and gravity of his pronunciation was such, that few heard him without a sensible emotion: I am sure I never did. His style was rather too fine; but there was a majesty and beauty in it, that left so deep an impression, that I cannot yet forget the sermons I heard him preach thirty years ago: and yet, with this, he seemed to look on himself as so ordinary a preacher, that, while he had a cure, he was ready to employ all others. He did not punctually attend the Presbytery, but choosed rather to live in great retirement, minding only the care of his own parish. He preached up a more exact rule of life than seemed, to many, consistent with human nature. But his own practice did even outshine his doctrine.

There were two remarkable circumstances in his death.—He used often to say, that if he were to choose a place to die in, it should be an inn; it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion of it. He added, that the officious

tenderness and care of friends was an entanglement to a dying man ; and that the unconcerned attendance of those that could be procured in such a place would give less disturbance. And he obtained what he desired ; for he died at the Bell Inn, in Warwick Lane.

Another circumstance was, that, while he was bishop in Scotland, he took what his tenants were pleased to pay him ; so that there was a great arrear due, which was raised slowly by one whom he left in trust with his affairs there ; and the last payment which he could expect from thence was returned up to him about six weeks before his death ; so that his provision and journey failed both at once.

Richard Baxter.

(FROM "THE SAINTS' REST"; AND, "NARRATIVE, &c.")

DEVOTIONAL HOURS.

CHOOSE for devotional exercises the most seasonable time. All things are beautiful and excellent in their season. Unseasonableness may lose the fruit of thy labour, may raise difficulties in the work, and may turn a duty to a sin. The same hour may be seasonable to one, and unseasonable to another. Servants and labourers must take that season which their business will best afford; either while at work or in travelling, or when they lie awake in the night. Such as can choose what time of the day they will, should observe when they find their spirits most active and fit for contemplation, and fix upon that as the stated time. I have always found that the fittest time for myself is in the evening, from sun-setting, in the twilight. I the rather mention this, because it was the experience of a better and wiser man; for it is expressly said, *Isaac went out to meditate in the field at the even-tide.* Genesis xxiv. 63.

The Lord's-day is exceeding seasonable for this

exercise. When should we more seasonably contemplate on Rest, than on that day of rest which typifies it to us? It being a day appropriated to spiritual duties, methinks we should never exclude this duty, which is so **eminently spiritual**. I verily think this is the chief work of a Christian Sabbath, and most agreeable to the design of its positive institution. What fitter time to converse with our Lord, than on the Lord's-day? What fitter day to ascend to heaven, than that on which he arose from earth, and fully triumphed over death and hell? The fittest temper for a true Christian is, like John, to be "in the Spirit on the Lord's-day." *Rev. i. 10*. And what can bring us to this joy in the Spirit, but the spiritually beholding of our approaching glory?

Take notice of this, you that spend the Lord's-day only in public worship! Your allowing no time to private duty, and therefore neglecting this spiritual duty of meditation, is very hurtful to your souls. You also, that have time, on the Lord's-day, for idleness and vain discourse, were you but acquainted with this duty of contemplation, you would need no other pastime; you would think the longest day short enough, and be sorry that the night had shortened your pleasure. Christians, let Heaven have more share in your Sabbaths, where you must shortly keep your everlasting Sabbath. Use your Sabbaths as steps to glory, till you have passed them all, and are there arrived. Especially, you that are poor, and cannot take time in the week as you desire, see that

you well improve this day: as your bodies rest from their labours, let your spirits seek after rest from God.

THE WISDOM OF EXPERIENCE.

FROM HIS NARRATIVE OF THE MOST MEMORABLE
PASSAGES OF HIS LIFE AND TIMES.

THE temper of my MIND hath somewhat altered with the temper of my BODY. When I was young, I was more vigorous, affectionate, and fervent in preaching, conference and prayer, than, ordinarily, I can be now: my style was more extemporate and lax, but, by the advantage of affection, and a very familiar moving voice and utterance, my preaching then did more affect the auditory than many of the last years before I gave over preaching; but yet, what I delivered was much more raw, and had more passages that would not bear the trial of accurate judgments; and my discourses had both less substance and less judgment than of late.

My understanding was then quicker, and could easilier manage any thing that was newly presented to it upon a sudden; but it is since better furnished, and acquainted with the ways of truth and error, and with a multitude of particular mistakes of the world, which then I was the more in danger of, because I had only the faculty of knowing them, but did not actually know them. I was then like a man of a quick understanding, that was to travel a way which he never went before, or to cast up an account which

he never laboured in before, or to play on an instrument of music which he never saw before : and I am now like one of somewhat a slower understanding (by that *præmatura senectus* which weakness and excessive bleedings brought me to), who is travelling a way which he hath often gone, and is casting up an account which he hath often cast up, and hath ready at hand, and that is playing on an instrument which he hath often played on : so that I can very confidently say, that my judgment is much sounder and firmer now than it was then ; for, though I am not now as competent judge of the *actings* of my own understanding then, yet I can judge of the *effects* ; and when I peruse the writings which I wrote in my younger years, I can find the footsteps of my unfurnished mind, and of my emptiness and insufficiency : so that the man that followed my judgment then, was likelier to have been misled by me, than he that should follow it now.

And withal I knew not how impatient divines were of being contradicted, nor how it would stir up all their powers to defend what they have once said, and to rise up against the truth which is thus thrust upon them, as the mortal enemy of their honour ; and I knew not how hardly men's minds are changed from their former apprehensions, be the evidence never so plain. And I have perceived, that nothing so much hindereth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily on their errors : for hereby you engage their

honour in the business, and they defend their errors as themselves, and stir up all their wit and ability to oppose you. In controversies, it is fierce opposition which is the bellows to kindle a resisting zeal; when, if they be neglected, and their opinions lie a while despised, they usually cool, and come again to themselves; (though I know that this holdeth not, when the greediness and increase of his followers doth animate a sectary, even though he have no opposition). Men are so lothe to be drenched with the truth, that I am no more for going that way to work; and, to confess the truth, I am lately much prone to the contrary extreme, to be too indifferent what men hold, and to keep my judgment to myself, and never to mention any thing wherein I differ from another, or any thing which I think I know more than he; or, at least, if he receive it not presently, to silence it, and leave him to his own opinion.

And I find this effect is mixed according to its causes; which are, some good, and some bad.—The *bad causes* are: 1. An impatience of men's weakness, and mistaking frowardness and self-conceitèdness. 2. An abatement of my sensible esteem of truths, through the long abode of them on my mind: though my judgment value them, yet it is hard to be equally affected with old and common things, as with new and rare ones.—The *better causes* are: 1. That I am much more sensible than ever of the necessity of living upon the principles of religion, which we are all agreed in, and uniting these; and how much

mischief men that over-value their own opinions have done by their controversies in the church; how some have destroyed charity, and some caused schisms by them; and most have hindered godliness in themselves and others, and used them to divert men from the serious prosecuting of a holy life: and, as Sir Francis Bacon saith, in his *Essay of Peace*, that it is one great benefit of church-peace and concord, that writing controversies is turned into books of practical devotion, for increase of piety and virtue. 2. And I find that it is much more for most men's good and edification, to converse with them only in that way of godliness which all are agreed in, and not, by touching upon difficulties, to stir up their corruptions; and to tell them of little more of your knowledge than what you find them willing to receive from you, as mere learners: and therefore to stay till they crave information of you (as Musculus did with the Anabaptists, when he visited them in prison, and conversed kindly and lovingly with them, and showed them all the love he could, and never talked to them of their opinions, till, at last, they, who were wont to call him a deceiver and false prophet, did intreat him to instruct them, and received his instructions). We mistake men's diseases when we think there needeth nothing to cure their errors, but only to bring them the evidence of truth. Alas! there are many distempers of mind to be removed, before men are apt to receive that evidence. And, therefore, that church is happy, where order is kept up,

and the abilities of the ministers command a reverend submission from the hearers; and where all are, in Christ's school, in the distinct ranks of teachers and learners: for, in a learning way, men are ready to receive the truth; but, in a disputing way, they come armed against it with prejudice and animosity.

And I must say further, that what I last mentioned on the by, is one of the notablest changes of my mind. In my youth, I was quickly past my fundamentals; and was running up into a multitude of controversies, and greatly delighted with metaphysical and scholastic writings, (though I must needs say, my preaching was still on the necessary points); but the older I grew, the smaller stress I laid upon these controversies and curiosities (though still my intellect abhorreth confusion), as finding far greater uncertainties in them than I at first discerned, and finding less usefulness, comparatively, even where there is the greatest certainty *. And now it is the fundamental doctrines of the Catechism, which I highest value,

* The following quaint lines by Mr. Baxter contain so much truth and pleasantry combined, that they may find a place here: they mildly satirize the dogmatical spirit of controversialists, debating on points but dimly revealed, and well-nigh beyond the compass of our present faculties:—

“ We crowd about a little spark,
Learnedly striving in the dark:
Never more bold than when most blind;
And we run fastest, when the Truth's behind.”

Yet the same points have been hotly debated, over and over again, since Baxter's time; unquietness and presumption being parts of the corruption of Human Nature.—Ed.

and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, the Ten Commandments, do find me now the most acceptable and plentiful matter, for all my meditations: they are to me as my daily bread and drink: and, as I can speak and write of them over and over again, so I had rather read or hear of them, than of any of the school-niceties, which once so much pleased me. And thus I observed it was with old Bishop Usher, and with many other men: and I conjecture, that this effect also is mixed of *good* and *bad*, according to its causes.

The *bad cause* may, perhaps, be some natural infirmity and decay: and as trees in the spring shoot up into branches, leaves, and blossoms, but in the autumn the life draws down into the root, so, possibly, my nature, conscious of its infirmity and decay, may find itself insufficient for numerous particles, and assurgency to the attempting of difficult things; and so my mind may retire to the root of Christian principles: and also, I have often been afraid, lest ill rooting at first, and many temptations afterwards, have made it more necessary for me than many others to retire to the root, and secure my fundamentals. But, upon much observation, I am afraid lest most others are in no better a case; and that, at the first, they take it for a granted thing, that Christ is the Saviour of the world, and that the soul is immortal, and that there is a heaven and a hell, &c., while they are studying abundance of scholastic superstructures,

and, at last, will find cause to study more soundly their religion itself, as well as I have done.

The *better causes* are these:—1. I value all things according to their use and ends; and I find, in the daily practice and experience of my soul, that the knowledge of God, and Christ, and the Holy Spirit, and the truth of Scripture, and the life to come, and of a holy life, is of more use to me than all the most curious speculations. 2. I know that every man must grow, as trees do, downwards and upwards, both at once; and that the roots increase as the bulk and branches do. 3. Being nearer death and another world, I am the more regardful of those things which my everlasting life and death depend upon. 4. Having most to do with ignorant, miserable people, I am commanded, by my charity and reason, to treat with them of that which their salvation lieth on; and not to dispute with them of formalities and niceties, when the question is presently to be determined, whether they shall dwell for ever in heaven or in hell. In a word, my meditations must be most upon the matters of my practice and my interest: and, as the love of God, and the seeking of everlasting life, is the matter of my practice and my interest, so must it be of my meditation. That is the best doctrine and study which maketh men better, and tendeth to make them happy. I abhor the folly of those unlearned persons, who revile or despise learning, because they know not what it is: and I take not any piece of true learning to be useless; and yet my soul approveth of the

resolution of holy Paul, who determined to know nothing, among his hearers, (that is, comparatively to ~~value~~ and make ostentation of no other wisdom) but (the knowledge of) a crucified Christ: to know God in Christ, is life eternal. As the stock of the tree affordeth timber to build houses and cities, when the small, though higher, multifarious branches are but to make a crow's nest or a blaze; so the knowledge of God, and of Jesus Christ, of heaven and holiness, doth build up the soul to endless blessedness, and affordeth it solid peace and comfort; when a multitude of school-niceties serve but for vain janglings and hurtful diversions and contentions: and yet, I would not dissuade my reader from the perusal of Aquinas, Scotus, Ockam, Arminiensis, Durandus, or any such writer; for much good may be gotten from them: but I would persuade him to study and live upon the essential doctrines of Christianity and godliness, incomparably above them all. And, that he may know that my testimony is somewhat regardable, I presume to say, that, in this, I as much gainsay my natural inclination to subtilty and accurateness in knowing, as he is like to do by his, if he obey my counsel. And I think, if he lived among infidels and enemies of Christ, he would find, that, to make good the doctrine of faith, and of life eternal, were not only his noblest and most useful study, but also that which would require the height of all his parts, and the utmost of his diligence, to manage it skilfully to the satisfaction of himself and others.

In my younger years, my trouble for sin was most about my actual failings in thought, word, or action, (except hardness of heart, of which more anon). But now I am much more troubled for inward defects, and omission or want of the vital duties or graces in the soul. My daily trouble is so much for my ignorance of God, and weakness of belief, and want of greater love to God, and strangeness to him, and to the life to come, and for want of a greater willingness to die, and longing to be with God in heaven, as that I take not some immoralities, though very great, to be in themselves so great and odious sins, if they could be found as separate from these. Had I all the riches of the world, how gladly should I give them, for a fuller knowledge, belief, and love of God and everlasting glory! These wants are the greatest burden of my life, which oft maketh my life itself a burden. And I cannot find any hope of reaching so high in these, while I am in the flesh, as I once hoped, before this time, to have attained: which maketh me the wearier of this sinful world, which is honoured with so little of the knowledge of God.

Heretofore I placed much of my religion in tenderness of heart, and grieving for sin, and penitential tears; and less of it, in the love of God, and studying his love and goodness, and in his joyful praises, than now I do. Then I was little sensible of the greatness and excellency of love and praise; though I coldly spake the same words in its commendations, as now I do: and now I am less troubled for want of grief and

tears (though I more value humility, and refuse not needful humiliation) ; but my conscience now looketh at love and delight in God, and praising him, as the top of all my religious duties, for which it is that I value and use the rest.

I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher : I was still poring either on my sins or wants, or examining my sincerity : but now, though I am greatly convinced of the need of heart-acquaintance and employment, yet I see more need of a higher work ; and that I should look oftener upon Christ, and God, and Heaven, than upon my own heart. At home, I can find distempers to trouble me, and some evidences of my peace : but it is above that I must find matter of delight and joy, and love and peace itself. Therefore I would have one thought at home upon myself and sins, and many thoughts above upon the high and amiable and beautifying objects.

I am much more apprehensive than long ago of the odiousness and danger of the sin of pride : scarce any sin appeareth more odious to me. Having daily more acquaintance with the lamentable naughtiness and frailty of man, and of the mischiefs of that sin, and especially in matters spiritual and ecclesiastical, I think, so far as any man is proud, he is kin to the devil, and utterly a stranger to God and to himself. It is a wonder that it should be a possible sin, to men that still carry about with them, in soul and body, such humbling matter of remedy as we all do.

I am more solicitous than I have been about my duty to God, and less solicitous about his dealings with me: as being assured that he will do all things well; and as acknowledging the goodness of all the declarations of his holiness, even in the punishment of man; and as knowing that there is no rest, but in the will and goodness of God.

I am much more sensible of the evil of schism and of the separating humour, and of gathering parties and making several sects in the Church, than I was heretofore. For the effects have showed us more of the mischiefs.

I am much more sensible how prone many young professors are to spiritual pride and self-conceitedness, and unruliness and division; and so to prove the grief of their teachers, and firebrands in the Church: and how much of a Minister's work lieth in preventing this, and humbling and confirming such young inexperienced professors, and keeping them in order, in their progress in religion.

I am much more sensible than heretofore, of the breadth, and length, and depth of the radical, universal, odious sin of selfishness, and therefore have written so much against it; and of the excellency and necessity of self-denial, and of a public mind, and of loving our neighbour as ourselves.

I am farther than ever from expecting great matters of unity, splendor, or prosperity to the Church on earth; or that saints should dream of a kingdom of this world, or flatter themselves with the hopes of a

golden age, or reigning over the ungodly (till there be a new heaven and a new earth, wherein dwelleth righteousness). And, on the contrary, I am more apprehensive that sufferings must be the Church's most ordinary lot, and Christians indeed must be self-denying cross-bearers, even where there are none but formal nominal Christians to be the cross-makers: and though, ordinarily, God would have vicissitudes of summer and winter, day and night, that the Church may grow extensively in the summer of prosperity, and intensively and radically in the winter of adversity; yet, usually, their night is longer than their day, and that day itself hath its storms and tempests. For the prognostics are evident, in their causes:— 1. The Church will be still imperfect and sinful, and will have those diseases which need this bitter remedy. 2. Rich men will be the rulers of the world: and rich men will be generally so far from true godliness, that they must come to heaven as by human impossibilities; as a camel through a needle's eye. 3. The ungodly will ever have an enmity against the image of God; and he that is born of the flesh will persecute him that was born after the Spirit; and brotherhood will not keep a Cain from killing an Abel, who offereth a more acceptable sacrifice than himself: and the guilty will still hate the light, and make a prey to their pride and malice of a conscionable reprovcr. 4. The pastors will be still troubling the Church, with their pride, and avarice, and contentions; and the worst will be seeking to be the greatest, and they

that seek it are likeliest to attain it. 5. He that is highest will be still imposing his conceits upon those under him, and lording it over God's heritage; and, with Diotrophes, casting out the brethren, and ruling them by constraint, and not as volunteers. 6. Those that are truly judicious will still comparatively be few, and consequently the troublers and dividers will be the multitude; and a judicious peace-maker and reconciler will be neglected, slighted, or hated, by both extremes. 7. The tenor of the gospel predictions, precepts, promises, and threatenings, are fitted to a people in a suffering state. 8. And the graces of God in a believer are mostly suited to a state of suffering. 9. Christians must imitate Christ, and suffer with him, before they reign with him; and His kingdom was not of this world. 10. The observation of God's dealing hitherto with the Church, in every age, confirmeth me; and his befooling them that have dreamed of glorious times. It was such dreams that transported the Munster Anabaptists, and the followers of David George in the Low Countries, and Campanella, and the *Illuminati* among the Papists, and our English Anabaptists, and other fanatics here, both in the army and the city and country. When they think the golden age is come, they show their dreams in their extravagant actions; and, as our Fifth-monarchy men, they are presently upon some unquiet rebellious attempt to set up Christ in his kingdom, whether he will or not. I remember how Abraham Scultetus, in *Curriculo Vitæ suæ*, confesseth the common vanity of himself and other

Protestants in Germany, who, seeing the Princes in England, France, Bohemia, and many other countries, to be all at once both great and wise, and friends to reformation, did presently expect the golden age; but, within one year, either death, or ruins of war, or backslidings, had exposed all their expectations to scorn, and laid them lower than before.

My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion, than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world; or, if I prayed for the conversion of the Jews, that was almost all. But now, as I better understand the case of the world, and the method of the Lord's Prayer, so there is nothing in the world that lieth so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God's providence to me, that he so far forsaketh almost all the world, and confineth his special favour to so few;—that so small a part of the world hath the profession of Christianity, in comparison of Heathens, Mahometans, and other infidels;—and that, among professed Christians, there are so few that are saved from gross delusions, and have but any competent knowledge; and that, among those, there are so few that are seriously religious, and truly set their hearts on heaven. I cannot be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the Heathen, Mahometan, and ignorant nations

of the earth. No part of my prayers are so deeply serious, as that for the conversion of the infidel and ungodly world, that God's name may be sanctified, and his kingdom come, and his will be done on earth, as it is in heaven: nor was I ever before so sensible what a plague the division of languages was, which hindereth our speaking to them for their conversion; nor what a great sin tyranny is, which keepeth out the gospel from most of the nations of the world. Could we but go among Tartarians, Turks, and Heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred Ministers at once in England, nor for all the rest that were cast out here, and in Scotland and Ireland; there being no employment in the world so desirable in my eyes, as to labour for the winning of such miserable souls:—which maketh me greatly honour Mr. John Eliot, the Apostle of the Indians, in New England; and whoever else have laboured in such work.

Though my habitual judgment, and resolution, and scope of life, be still the same, yet I find a great mutability as to actual apprehensions, and degrees of grace; and consequently find, that so mutable a thing as the mind of man would never keep itself, if God were not its keeper.

And that which I named before, on the bye, is grown one of my great diseases: I have lost much of that zeal which I had to propagate any truths to others, save the mere fundamentals. When I perceive people, or Ministers, which is too common, to think they know

what indeed they do not, and to dispute those things which they never thoroughly studied, or expect I should debate the case with them, as if an hour's talk would serve instead of an acute understanding and seven years' study, I have no zeal to make them of my opinion, but an impatience of continuing discourse with them on such subjects; and am apt to be silent, or turn to something else: which (though there be some reason for it) I feel cometh from a want of zeal for the truth, and from an impatient temper of mine. I am ready to think that people should quickly understand all in a few words; and, if they cannot, lazily to despair of them, and leave them to themselves. And I the more know that it is sinful in me, because it is partly so in other things: even about the faults of my servants, or other inferiors, if three or four times' warning do no good on them, I am much tempted to despair of them, and turn them away, and leave them to themselves.

I mention all these distempers, that my faults may be a warning to others, to take heed; as they call on myself for repentance and watchfulness. O Lord! for the merits and sacrifice and intercession of Christ, be merciful to me a sinner; and forgive my known, and unknown, sins!

Bishop Ken.

(FROM HIS "MANUAL FOR THE WINCHESTER SCHOLARS.")

A MORNING HYMN.

AWAKE, my soul! and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.
Thy precious time, mis-spent, redeem * ;
Each present day, thy last esteem ;
Improve thy talent with due care ;
For the Great Day thyself prepare.
In conversation be sincere ;
Keep conscience, as the noon-tide, clear ;
Think how th' All-seeing God thy ways,
And all thy secret thoughts, surveys.

* The theologic accuracy of this line is questioned ; and justly. As Sir Matthew Hale observes (see p. 83), " Time, once lost, is lost for ever : all the wealth of both the Indies will not redeem, nor recall, the last hour I spent." Neither will tenfold diligence hereafter. But the sense is obvious : Let the remembrance of past time, mis-spent, quicken me in the duty of redeeming the time yet before me ! It is in unison with 2 Corinthians vii. 11.

By influence of the Light Divine,
Let thy own light to others shine ;
Reflect all Heav'n's propitious rays,
In ardent love, and cheerful praise.

Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who, all night long, unwearied sing
High praise to the Eternal King !

I wake, I wake, ye heavenly choir !
May your devotion me inspire,
That I, like you, my age may spend ;
Like you, may on my God attend !

May I, like you, in God delight ;
Have, all day long, my God in sight ;
Perform, like you, my Maker's will ;
Oh, may I never more do ill !

Had I your wings, to heav'n I'd fly ;
But God shall that defect supply,
And my soul, wing'd with warm desire,
Shall all day long to heav'n aspire.

All praise to Thee, who safe hast kept,
And hast refresh'd me, whilst I slept !
Grant, Lord, when I from death shall wake,
I may of endless life partake !

I would not wake, nor rise again,
Ev'n heav'n itself I would disdain,
Wert Thou not there, to be enjoy'd,
And I in hymns to be employ'd.

Heav'n is, dear Lord, where'er Thou art :
O never, then, from me depart !
For, to my soul, 'tis hell to be,
But for one moment, void of Thee.

Lord ! I my vows to Thee renew ;
Disperse my sins, as morning dew ;
Guard my first springs of thought and will,
And with Thyself my spirit fill !

Direct, controul, suggest, this day,
All I design, or do, or say ;
That all my pow'rs, with all their might,
In Thy sole glory may unite !

Praise God from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

AN EVENING HYMN.

ALL praise to thee, my God, this night,
For all the blessings of the light :
Keep me, O keep me, King of kings,
Beneath thy own Almighty wings !

Forgive me, Lord, for thy dear Son,
The ill that I this day have done ;
That with the world, myself, and thee,
I, ere I sleep, at peace may be !

Teach me to live, that I may dread
The grave as little as my bed ;
To die, that this vile body may
Rise glorious at the awful day !

O may my soul on Thee repose,
And may sweet sleep mine eyelids close—
Sleep, that may me more vig'rous make,
To serve my God, when I awake !

When in the night I sleepless lie,
My soul with heav'nly thoughts supply ;
Let no ill dreams disturb my rest,
No pow'rs of darkness me molest !

Dull sleep—of sense me to deprive !—
I am but half my time alive !
Thy faithful lovers, Lord, are griev'd
To be so long of thee bereav'd.

But though sleep o'er my frailty reigns,
Let it not hold me long in chains ;
And now and then let loose my heart,
Till it an hallelujah dart !

The faster sleep the senses binds,
The more unfetter'd are our minds ;
O may my soul, from matter free,
Thy loveliness unclouded see !

O when shall I, in endless day,
For ever chase dark sleep away,
And hymns, with the supernal choir,
Incessant sing, and never tire ?

May my blest guardian, while I sleep,
Close to my bed his vigils keep ;
Divine love into me instil ;
Stop all the avenues of ill ;

Celestial joys to me rehearse,
And, thought to thought, with me converse ;
Or, in my stead, all the night long,
Sing to my God a grateful song !

Praise God, from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

A MIDNIGHT HYMN.

My God, now I from sleep awake,
The sole possession of me take ;
From midnight-terrors me secure,
And guard my heart from thoughts impure !

Bless'd angels, while we silent lie,
You hallelujahs sing on high ;
You joyful hymn the Ever-blest,
Before the throne, and never rest.

I with your choir celestial join,
In off'ring up a hymn divine ;
With you in heav'n I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
Lord, in thy arms I will entrust;
O make me thy peculiar care,
Some mansion for my soul prepare!

Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat!
I'll strive to sing as loud as they
Who sit above in brighter day.

O may I always ready stand
With my lamp burning in my hand!
May I in sight of heav'n rejoice,
Whene'er I hear the Bridegroom's voice!

All praise to Thee, in light array'd,
Who light thy dwelling-place hast made!
A boundless ocean of bright beams
From thy All-glorious Godhead streams.

The sun, in its meridian height,
Is very darkness in thy sight;
My soul O lighten, and inflame,
With thought and love of thy Great Name!

Bless'd Jesu, thou, on heav'n intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tir'd,
And all my zeal is soon expir'd!

My soul, how canst thou weary grow
Of antedating bliss below,
In sacred hymns, and heavenly love,
Which will eternal be above!

Shine on me, Lord ! new life impart ;
Fresh ardours kindle in my heart !—
One ray of thy all-quick'ning light
Dispels the sloth and clouds of night.

Lord ! lest the tempter me surprise,
Watch over thine own sacrifice ;
All loose, all idle thoughts cast out,
And make my very dreams devout !

Praise God, from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

Isaac Watts, D.D.

SUMMER EVENING.

How fine has the day been ! how bright was the sun !
How lovely and joyful the course that he run !
Though he rose in a mist, when his race he begun,
 And there follow'd some droppings of rain :
But now, the fair trav'ler is come to the west,
His rays are all gold, and his beauties are best ;
He paints the sky gay, as he sinks to his rest,
 And foretells a bright rising again.

Just such is the Christian :—his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears ;—then he breaks out and shines,
 And travels his heavenly way :
But, when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
 Of rising in brighter array.

Rev. William Law, M.A.

(FROM HIS "SERIOUS CALL TO A DEVOUT AND HOLY
LIFE.")

EARLY RISING.

I TAKE it for granted, that every Christian, who is in health, is up early in the morning: for it is much more reasonable to suppose a person up early because he is a Christian, than because he is a labourer, or a tradesman, or a servant, or has business that wants him.

We naturally conceive some abhorrence of a man that is in bed, when he should be at his labour or in his shop. We cannot tell how to think any thing good of him who is such a slave to drowsiness, as to neglect his business for it.

Let this, therefore, teach us to conceive how odious we must appear in the sight of Heaven, if we are in bed, shut up in sleep and darkness, when we should be praising God, and are such slaves to drowsiness as to neglect our devotions for it.

For if he is to be blamed as a slothful drone, that rather chooses the lazy indulgence of sleep, than to perform his proper share of worldly business; how much is he to be reproached, that had rather lie

folded up in a bed, than be raising up his heart to God, in acts of praise and adoration !

Prayer is the nearest approach to God, and the highest enjoyment of him, that we are capable of, in this life.

It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest estimation of the blessed inhabitants of heaven.

When our hearts are full of God, sending up holy desires to the Throne of Grace, we are then in our highest state ;—we are upon the utmost heights of human greatness ;—we are not before kings and princes, but in the presence and audience of the Lord of all the world ; and can be no higher, till death is swallowed up in glory.

On the other hand, sleep is the poorest, dullest refreshment of the body ; that is so far from being intended as an enjoyment, that we are forced to receive it either in a state of insensibility or in the folly of dreams.

Sleep is such a dull, stupid state of existence, that, even amongst mere animals, we despise them most which are most drowsy. He, therefore, that chooses to enlarge the slothful indulgence of sleep, rather than be early at his devotions to God, chooses the dullest refreshment of the body, before the highest, noblest employment of the soul : he chooses that state, which is a reproach to mere animals, rather than that exercise, which is the glory of angels.

You will perhaps say, though you rise late, yet

you are always careful of your devotions when you are up.

It may be so. But what then? Is it well done of you, to rise late, because you pray when you are up? Is it pardonable to waste great part of the day in bed, because, some time after, you say your prayers?

It is as much your duty to rise to pray, as to pray when you are risen. And, if you are late at your prayers, you offer to God the prayers of an idle, slothful worshipper, that rises to prayers as idle servants rise to their labour.

Further, if you fancy that you are careful of your devotions when you are up, though it be your custom to rise late, you deceive yourself; for you cannot perform your devotions as you ought. For he that cannot deny himself this drowsy indulgence, but must pass away good part of the morning in it, is no more prepared for prayer when he is up, than he is prepared for fasting, abstinence, or any other self-denial. He may, indeed, more easily read over a form of prayer, than he can perform these duties; but he is no more disposed to enter into the true spirit of prayer, than he is disposed to fasting. For sleep, thus indulged, gives a softness and idleness to all our temper; and makes us unable to relish any thing, but what suits with an idle state of mind, and gratifies our natural tempers as sleep does. So that a person that is a slave to this idleness, is in the same temper when he is up: and though he is not asleep, yet he is under the effects of it; and every thing that

is idle, indulgent, or sensual, pleases him, for the same reason that sleep pleases him: and, on the other hand, every thing that requires care or trouble, or self-denial, is hateful to him, for the same reason that he hates to rise. He that places any happiness in this morning-indulgence, would be glad to have all the day made happy in the same manner;—though not with sleep, yet with such enjoyment as gratifies and indulges the body in the same manner as sleep does, or, at least, with such as come as near to it as they can. The remembrance of a warm bed is in his mind all the day; and he is glad when he is not one of those that sit starving in a church.

Now, you do not imagine that such a one can truly mortify that body which he thus indulges: yet, you might as well think this, as that he can truly perform his devotions, or live in such a drowsy state of indulgence, and yet relish the joys of a spiritual life.

For surely no one will pretend to say that he knows and feels the true happiness of prayer, who does not think it worth his while to be early at it?

It is not possible, in nature, for an epicure to be truly devout: he must renounce this habit of sensuality, before he can relish the happiness of devotion.

Now, he that turns sleep into an idle indulgence, does as much to corrupt and disorder his soul—to make it a slave to bodily appetites, and keep it incapable of all devout and heavenly tempers—as he that turns the necessities of eating into a course of indulgence.

A person that eats and drinks too much, does not feel such effects from it as those do who live in notorious instances of gluttony and intemperance; but yet his course of indulgence, though it be not scandalous in the eyes of the world, nor such as torments his own conscience, is a great and constant hindrance to his improvement in virtue: it gives him eyes that see not, and ears that hear not; it creates a sensuality in the soul, increases the power of bodily passions, and makes him incapable of entering into the true spirit of religion.

Now, this is the case of those who waste their time in sleep: it does not disorder their lives, or wound their consciences, as notorious acts of intemperance do; but, like any other more moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into a state of dulness and sensuality.

If you consider devotion only as a time of so much prayer, you may perhaps perform it, though you live in this daily indulgence; but, if you consider it as a state of the heart, as a lively fervour of the soul, that is deeply affected with a sense of its own misery and infirmities, and desiring the Spirit of God more than all things in the world, you will find that the spirit of indulgence and the spirit of prayer cannot subsist together. Mortification of all kinds is the very life and soul of piety*: but he that has not so small a degree

* The ardour of special pleading may often carry a person into the use of language, which is emphatical, rather than correct.

of it, as to be able to be early at his prayers, can have no reason to think that he hath taken up his cross, and is following Christ.

What conquest has he got over himself—what right-hand has he cut off—what trials is he prepared for—what sacrifice is he ready to offer unto God—who cannot be so cruel to himself as to rise to prayer at

correct. The passage above, is an instance of this:—while the broad, simple, and well-proportioned statements of Scripture, though they strike the imagination less, yet make the right impression on the heart. The whole subject of “the Mortification of Sin in Believers” is fully set forth in the two following passages of Scripture: Romans viii. 5—13. Colossians iii. 1—11. Here we find “the very life and soul of piety” to be derived from the indwelling of the Holy Spirit in the heart: it is a “hidden life:” the actings of it consist in “faith which worketh by love.” Having first laid down these principles, which contain nothing mystical, nothing but what is simply experimental; and, then, keeping constantly in our view Christ, who is “All, and in all;” we may safely and effectually consider all the details of the Mortification of Sin. Nor can that be a true and lively faith, which does not, by uniting the soul to Christ, make it a partaker in the fellowship of his sufferings, and in the power of his resurrection.—Should’ it be said, that Mr. Law means all this to be understood, though he has not expressed it, the reply may be, that this imperfect mode of inculcating Practical Piety is not *safe* for a young Christian; neither is it *animating* to an aged one: it does not come up to the whole scope of Scripture. Much of his work savours of somewhat like Popery: not in the strictness of its standard—(*that* cannot be too strict)—but, in the manner by which the heart is forced to that standard. The severity of Pharisaism has a plausible style about it: the love of Christ works in another, and a more excellent way.—

EDITOR.

such time as the drudging part of the world are content to rise to their labour?

Some people will not scruple to tell you, that they indulge themselves in sleep because they have nothing to do; and that, if they had either business or pleasure to rise to, they would not lose so much of their time in sleep. But such people must be told, that they mistake the matter; that they have a great deal of business to do:—they have a hardened heart to change; they have the whole spirit of religion to get. For, surely, he that thinks devotion to be of less moment than business or pleasure, or that he has nothing to do because nothing but his prayers want him, may be justly said to have the whole spirit of religion to seek.

You must not, therefore, consider how small a crime it is to rise late; but you must consider how great a misery it is to want the spirit of religion—to have a heart not rightly affected with prayer—and to live in such softness and idleness, as makes you incapable of the most fundamental duties of a truly Christian and spiritual life.

This is the right way of judging of the crime of wasting great part of your time in bed.

You must not consider the thing barely in itself, but what it proceeds from—what virtues it shows to be wanting—what vices it naturally strengthens. For every habit of this kind discovers the state of the soul, and plainly shows the whole turn of your mind.

If our Blessed Lord used to pray early before day; if he spent whole nights in prayers; if the devout Anna was day and night in the temple; if St. Paul and Silas, at midnight, sang praises unto God; if the primitive Christians, for several hundred years, besides their hours of prayer in the day-time, met publicly in the churches, at midnight, to join in psalms and prayers; is it not certain that these practices showed the state of their hearts? Are they not so many plain proofs of the whole turn of their minds?

And, if you live in a contrary state, wasting great part of every day in sleep, thinking any time soon enough to be at your prayers, is it not equally certain that this practice as much shows the state of your heart, and the whole turn of your mind?

So that, if this indulgence is your way of life, you have as much reason to believe yourself destitute of the true spirit of devotion, as you have to believe the Apostles and saints of the primitive Church were truly devout. For, as their way of life was a demonstration of their devotion, so a contrary way of life is as strong a proof of your want of devotion.

When you read the Scriptures, you see a religion that is all life and spirit, and joy in God—that supposes our soul risen from earthly desires and bodily indulgences, to prepare for another body, another world, and other enjoyments. You see Christians represented as temples of the Holy Ghost, as children of the day, as candidates for an eternal crown, as watchful virgins that have their lamps always burning,

in expectation of the bridegroom. But can he be thought to have this joy in God, this care of eternity, this watchful spirit, who has not zeal enough to rise to his prayers?

When you look into the writings and lives of the first Christians, you see the same spirit that you see in the Scriptures;—all is reality, life, and action. Watchings and prayers, self-denial and mortification, was the common business of their lives.

From that time to this, there has been no person like them, eminent for piety, who has not, like them, been eminent for self-denial and mortification. This is the only royal way, that leads to a kingdom.

You perhaps now find some pretences to excuse yourself from the severity of fasting and self-denial, which the first Christians practised. You fancy, that human nature is grown weaker; and that the difference of climate may make it not possible for you to observe their methods of self-denial and austerity in these colder countries.

But all this is but pretence; for the change is not in the outward state of things, but in the inward state of our minds. When there is the same spirit in us that there was in the Apostles and primitive Christians, when we feel the weight of religion as they did, when we have their faith and hope, we shall take up our cross and deny ourselves, and live in such methods of mortification as they did.

Had St. Paul lived in a cold country, had he had a constitution made weak with a sickly stomach and

often infirmities, he would have done as he advised Timothy—he would have mixed a little wine with his water.

But, still, he would have lived in a state of self-denial and mortification. He would have given this same account of himself:—*I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a cast-away.*

I do not insist much on the crime of wasting so much of your time in sleep, though a great one; but I desire you to renounce this indulgence, because it gives a softness and idleness to your soul, and is so contrary to that lively, zealous, watchful, self-denying spirit, which was not only the spirit of Christ and his Apostles, the spirit of all the saints and martyrs which have ever been amongst men, but must be the spirit of all those who would not sink in the common corruption of the world.

Here, therefore, we must fix our charge against this practice: we must blame it, not as having this or that particular evil, but as a general habit, that extends itself through our whole spirit, and supports a state of mind that is wholly wrong.

It is contrary to piety; not as accidental slips and mistakes in life are contrary to it, but as an ill habit of body is contrary to health.

On the other hand, if you were to rise early every morning, as an instance of self-denial, as a method of renouncing indulgence, as a means of redeeming your

time, and fitting your spirit for prayer, you would find mighty advantages from it. This method, though it seems such a small circumstance of life, would, in all probability, be a means of great piety. It would keep it constantly in your head, that softness and idleness were to be avoided—that self-denial was a part of Christianity. It would teach you to exercise power over yourself; and make you able, by degrees, to renounce other pleasures and tempers that war against the soul.

This one rule would teach you to think of others: it would dispose your mind to exactness; and be very likely to bring the remaining part of the day under rules of prudence and devotion.

But, above all, one certain benefit from this method you will be sure of having;—it will best fit and prepare you for the reception of the Holy Spirit. When you thus begin the day in the spirit of renouncing sleep, because you are to renounce softness and redeem your time; this disposition, as it puts your heart into a good state, so it will procure* the assistance of the

* Not that this good "disposition," or "good state of the heart," has in it any procuring merit, by which further assistances of the Holy Spirit are obtained; but, it is that state which Christ condescends to own. HE FIRST, and HE ALONE, thus prepares the heart. Then, to the humble *he giveth more grace*; according to His own unmerited and gracious appointment, that *to him that hath shall be given, and he shall have yet more abundantly*.—This is one of the instances in which this very perspicuous Writer not only fails to exhibit clearly the doctrine of free grace, but even uses language which favours the natural leaning of the heart toward the idea of human merit.—EDITOR.

Holy Spirit. What is so planted and watered will certainly have an increase from God. You will then speak from your heart; your soul will be awake; your prayers will refresh you, like meat and drink; you will feel what you say; and begin to know what saints and holy men have meant by fervours of devotion.

THE SCHOLAR AND THE GENTLEMAN, TRANSFORMED
INTO THE DEVOTED CLERGYMAN.

URANIUS is a holy priest, full of the spirit of the gospel; watching, labouring, and praying for a poor country village.

When Uranius first entered into holy orders, he had a haughtiness in his temper, a great contempt and disregard for all foolish and unreasonable people: but he has prayed away this spirit, and has now the greatest tenderness for the most obstinate sinners; because he is always hoping that God will, sooner or later, hear those prayers that he makes for their repentance. The rudeness, ill-nature, or perverse behaviour, of any of his flock, used at first to betray him into impatience; but it now raises no other passion in him, than a desire of being upon his knees, in prayer to God for them.

Thus have his prayers, for others, altered and amended the state of his own heart. It would strangely delight you, to see with what spirit he converses, with

what tenderness he reproves, with what affection he exhorts, and with what vigour he preaches; and it is all owing to this—because he reproves, exhorts, and preaches to those for whom he first has prayed to God. This devotion softens his heart, enlightens his mind, sweetens his temper, and makes every thing, that comes from him, instructive, amiable and affecting.

At his first coming to this little village, it was as disagreeable to him as a prison; and every day seemed too tedious to be endured in so retired a place. He thought his parish too full of poor and mean people—that there were none of them fit for the conversation of a gentleman.

This put him upon a close application to his studies. He kept much at home, writ notes upon Homer and Plautus, and sometimes thought it hard to be called to pray by any poor body, when he was just in the midst of one of Homer's battles. This was his polite, or, I may rather say, poor, ignorant, turn of mind, before devotion had got the government of his heart.

But now his days are so far from being tedious, or his parish too great a retirement, that he only wants more time to do that variety of good, which his soul thirsts after. The solitude of his little parish is become matter of great comfort to him, because he hopes that God has placed him and his flock there, to make it their way to heaven. He can now, not only converse with, but gladly attend and wait upon, the poorest kind of people.

He is now daily watching over the weak and in-

firm ; humbling himself to perverse, rude, ignorant people, wherever he can find them : and is so far from desiring to be considered as a gentleman, that he desires to be used as the servant of all ; and, in the spirit of his Lord and Master, girds himself, and is glad to kneel down and wash any of their feet. He now thinks the poorest creature in his parish good enough, and great enough, to deserve the humblest attendance, the kindest friendships, the tenderest offices, he can possibly show them.

He is so far now from wanting agreeable company, that he thinks there is no better conversation in the world, than to be talking with poor and mean people about the kingdom of heaven. All these noble thoughts and divine sentiments are the effects of his great devotion. He presents every one so often before God in his prayers, that he never thinks he can esteem, reverence, or serve those enough, for whom he implores so many mercies from God.

Philip Doddridge, D.D.

(FROM THE "RISE AND PROGRESS OF RELIGION IN THE SOUL.")

DAILY PIETY.

I. IN THE BEGINNING OF THE DAY, it should certainly be our care to lift up our hearts to God, as soon as we wake, and while we are arising; and then, to set ourselves seriously and immediately to the secret devotions of the morning.

1. For the first of these, it seems exceedingly natural. There are so many things that may suggest a great variety of pious reflections and ejaculations; which are so obvious, that, one would think, a serious mind could hardly miss them. The ease and cheerfulness of our mind, at our first awakening; the refreshment we find from sleep; the security we have enjoyed in that defenceless state; the provision of warm and decent apparel; the cheerful light of the returning sun; or even the contrivances of art, taught and furnished by the Great Author of all our conveniences, to supply us with many useful hours of life, in the absence of the sun; the hope of returning to the dear society of our friends; the prospect of spending another day in the service of God and the improve-

ment of our own minds; and, above all, the lively hope of a joyful resurrection to an eternal day of happiness and glory—any of these particulars, and many more, which I do not mention, may furnish us with matter of pleasing reflection and cheerful praise, while we are rising.

2. For the exercise of *secret devotions in the morning*, which I hope will generally be our first work, I cannot prescribe an exact method to another. The constituent parts of the service are, in the general, plain. Were I to propose a particular model for those who have half or three-quarters of an hour at command (which, with prudent conduct, I suppose most may have), it should be this:—

To begin the stated devotions of the day with a solemn *act of praise*, offered to God on your knees, and generally with a low, yet distinct, voice, acknowledging the mercies we had been reflecting on while resting; never forgetting to mention CHRIST, as the great foundation of all our enjoyments and our hopes, or to return thanks for the influences of the BLESSED SPIRIT, which have led our hearts to God, or are then engaging us to seek him. This address of praise may properly be concluded with an express renewal of our covenant with God, declaring our continued repeated resolution of being devoted to Him, and particularly of living to His glory, the ensuing day.

It may be proper, after this, *to take a prospect of the day before us*, so far as we can probably foresee,

in the general, where and how it may be spent: and seriously to reflect, "How shall I employ myself for God this day? What business is to be done, and in what order? What opportunities may I expect, either of doing, or of receiving, good? What temptations am I like to be assaulted with, in any place, company, or circumstance, which may probably occur? In what instances have I lately failed? And how shall I be safest now?"

After this review, it would be proper to *offer up a short prayer*, begging that God would quicken us to each of these foreseen duties; that he would fortify us against each of those apprehended dangers; that he would grant us success in such or such a business, undertaken for His glory; and also, that he would help us to discover and improve unforeseen opportunities, to resist unexpected temptations, and to bear patiently, and religiously, any afflictions which may surprise us in the day on which we are entering.

I would advise you, after this, to *read some portion of Scripture*; not a great deal, nor the whole Bible in its course; but some select lessons out of its most useful parts, perhaps ten or twelve verses; not troubling yourself much about the exact connexion, or other critical niceties, which may occur, (though, at other times, I would recommend them to your inquiry, as you have ability and opportunity,) but considering them merely in a devotional and practical view.

It might be proper to close these devotions with a

psalm or *hymn* ; and I rejoice with you, that, through the pious care of Dr. Watts, and some other sacred poets, we are provided with so rich a variety, for the assistance of the closet and family on these occasions, as well as for the service of the sanctuary.

II. The most material directions which have occurred to me, relating to THE PROGRESS OF THE DAY, are these: That we be *serious* in the *devotions* of the day ; — that we be *diligent* in the *business* of it ; that is, in the prosecution of our worldly callings ; — that we be *temperate* and *prudent* in the *recreations* of it ; — that we carefully *remark* the *providences* of the day ; — that we cautiously *guard against* the *temptations* of it ; — that we *keep up* a lively and humble *dependence* upon the *Divine influence*, suitable to every emergency of it ; — that we *govern our thoughts well* in the *solitude* of the day, and *our discourses well* in the *conversations* of it.

1. For *seriousness in devotion*, whether public or domestic. — Let us take a few moments, *before we enter upon such solemnities*, to pause, and reflect on the perfections of the God we are addressing ; on the importance of the business we are coming about ; on the pleasure and advantage of a regular and devout attendance ; and on the guilt and folly of an hypocritical formality. *When engaged*, let us maintain a strict watchfulness over our own spirits, and check the first wanderings of thought. And, *when the duty is over*, let us immediately reflect on the manner in which it has been performed, and ask our own con-

sciences, whether we have reason to conclude that we are accepted of God in it. For there is a certain manner of going through these offices, which, our own hearts will immediately tell us, it is impossible for God to approve: and if we have inadvertently fallen into it, we ought to be deeply humbled before God for it, lest our very prayer become sin.

2. As for the hours of *worldly business*, whether it be that of the hands, or whether it be the labour of a learned life, not immediately relating to religious matters; let us set to the prosecution of it with a sense of God's authority, and with a regard to His glory. Let us avoid a dreaming, sluggish, indolent temper, which nods over its work, and does only the business of one hour in two or three. In opposition to this, which runs through the life of some people, who yet think they are never idle, let us endeavour to despatch as much as we well can in a little time; considering, that it is but a little we have in all. And let us be habitually sensible of the need we have of the Divine blessing, to make our labours successful.

3. *For seasons of diversion.*—Let us take care that our recreations be well chosen; that they be pursued with a good intention, to fit us for a renewed application to the labours of life; and thus, that they be only used in subordination to the honour of God, the great end of all our actions. Let us take heed that our hearts be not estranged from God by them; and that they do not take up too much of our time: always remembering, that the faculties of human nature, and

the advantages of the Christian Revelation, were not given us in vain ; but that we are always to be in pursuit of some great and honourable end, and to indulge ourselves in amusements and diversions no farther than as they make a part in a scheme of rational and manly, benevolent and pious, conduct.

4. For the *observation of providences* ;—it will be useful to regard the Divine interposition, in *our comforts*, and in *our afflictions*. In *our comforts*, whether more common or extraordinary ;—that we find ourselves in continued health ; that we are furnished with food for support and pleasure ; that we have so many agreeable ways of employing our time ; that we have so many friends, and those so good and so happy ; that our business goes on prosperously ; that we go out, and come in, safely ; and that we enjoy composure and cheerfulness of spirit, without which nothing else could be enjoyed. All these should be regarded as providential favours : and due acknowledgments should be made to God on these accounts, as we pass through such agreeable scenes. On the other hand, Providence is to be regarded in every disappointment, in every loss, in every pain, in every instance of unkindness, from those who have professed friendship. And we should endeavour to argue ourselves into a patient submission, from this consideration, that the hand of God is always mediately, if not immediately, in each of them. It is a reflection, which we should particularly make, with relation to those *little cross accidents* (as we are ready to call them), and those infirmities

and follies in the temper and conduct of our intimate friends, which may else be ready to discompose us. And it is the more necessary to guard our minds here; as wise and good men often lose the command of themselves on these *comparatively little occasions*; who, calling up reason and religion to their assistance, stand the shock of great calamities with fortitude and resolution.

5. For watchfulness *against temptations*;—it is necessary, when changing our place, or our employment, to reflect, “What snares attend me here?” And, as this should be our habitual care, so we should especially guard against those snares which, in the morning, we foresaw. And, when we are entering on those circumstances in which we expected the assault, we should reflect, especially if it be a matter of great importance, “Now the combat is going to begin: now God and the blessed angels are observing what constancy, what fortitude, there is in my soul; and how far the Divine authority, and the remembrance of my own prayers and resolutions, will weigh with me, when it comes to a trial.”

6. As for *dependence on Divine grace and influence*; it must be *universal*: and, since we always need it, we must never forget that necessity. A moment spent in humble fervent breathings, after the communications of the Divine assistance, may do more good than many minutes spent in mere reasonings: and though, indeed, *this* should not be neglected, since the light of reason is a kind of Divine illumination, yet

still it ought to be pursued in a due sense of our dependence on the Father of Lights: or, where we think ourselves wisest, we may become vain in our imaginations. Let us therefore always call upon God; and say, for instance, when we are going to pray, "Lord, fix my attention! Awaken my holy affections, and pour out upon me the spirit of grace and of supplication!" When taking up the Bible, or any other good book: "Open thou mine eyes, that I may behold wondrous things out of thy Law! Enlighten mine understanding! Warm my heart! May my good resolutions be confirmed, and all the course of my life in a proper manner regulated!" When addressing ourselves to any worldly business: "Lord, prosper thou the work of my hands upon me, and give Thy blessing to my honest endeavours!" When going to any kind of recreation: "Lord, bless my refreshments! Let me not forget Thee in them, but still keep Thy glory in view!" When coming into company: "Lord, may I do, and get, good! Let no corrupt communication proceed out of my mouth, but that which is good to the use of edifying, that it may minister grace to the hearers!" When entering upon difficulties: "Lord, give me that wisdom which is profitable to direct! Teach me Thy way, and lead me in a plain path!" When encountering with temptations: "Let Thy strength, O gracious Redeemer, be made perfect in my weakness!" These instances may illustrate the design of this direction; though they be

far from a complete enumeration of all the circumstances in which it is to be regarded.

7. For the *government of our thoughts in solitude*:

Let us accustom ourselves, on all occasions, to exercise a due command over our thoughts. Let us take care of those enlargements of passion, and those attachments to any present interest and view, which would deprive us of our power over them. Let us set before us some profitable subject of thought; such as, the perfections of the blessed God, the love of Christ, the value of time, the certainty and importance of death and judgment, and the eternity of happiness or misery which is to follow. Let us also, at such intervals, reflect on what we have observed, as to the state of our own souls, with regard to the advance or decline of religion; or, on the last sermon we have heard, or the last portion of Scripture we have read. It might be very useful to select some one verse of Scripture, which we had met with in the morning; and to treasure it up in our mind, resolving to *think of that* at any time, when we are at a loss for matter of pious reflection, in any intervals of leisure for entering upon it. This will often be as a spring, from whence many profitable and delightful thoughts may rise, which, perhaps, we did not before see in that connexion and force.

8. Lastly, For the *government of our discourse in company*;—we should take great care that nothing may escape us, which can expose us, or our Christian

profession, to censure or reproach ; nothing injurious to those that are absent, or to those that are present ; nothing malignant, nothing insincere, nothing which may corrupt, nothing which may provoke, nothing which may mislead those about us. Nor should we, by any means, be content that what we say is innocent : it should be our desire that it may be edifying to ourselves and others. In this view, we should endeavour to have some subject of useful discourse always ready ; in which we may be assisted by the hints given about furniture for thought, under the former head. We should watch for decent opportunities of introducing useful reflections ; and, if a pious friend attempt to do it, we should endeavour to second it immediately.

III. The *directions* for a religious CLOSING OF THE DAY, which I shall here mention, are only *two*.—Let us see to it, that *the secret duties of the evening* be well performed. And, let us lie down on our beds in *a pious frame*.

1. For secret devotion in the evening*, I would

* A simple and excellent form of Self-examination is here drawn out by Dr. Doddridge ; being, in fact, an epitome of the counsels given above. It is as follows :—

“ Did I awake, as with God, this morning, and rise with a grateful sense of His goodness ? How were the secret devotions of the morning performed ? Did I offer my solemn praises, and renew the dedication of myself to God, with becoming attention and suitable affections ? Did I lay my scheme for the business of the day wisely and well ? How did I read the Scripture, and any other devotional or prac-

propose a method something different from that in the morning; but still, as then, with due allowances for circumstances, which may make unthought-of

tical piece, which I might afterwards conveniently review? Did it do my heart good? or was it a mere amusement?

“How have the other stated devotions of the day been attended to, whether in the family or in public?—Have I pursued the common business of the day with diligence and spirituality; doing every thing in season, and with all convenient dispatch, and as unto the Lord?—What time have I lost this day, in the morning, or the forenoon; in the afternoon, or the evening? (for these divisions will assist your recollection) and what has occasioned the loss of it?—With what temper, and under what regulations, have the recreations of this day been pursued?—Have I seen the hand of God in my mercies; health, cheerfulness, food, clothing, books, preservation in journeys, success of business, conversation and kindness of friends, &c.? Have I seen it in afflictions; and particularly in little things, which had a tendency to vex and disquiet me? And, with regard to this interposition, have I received my comforts thankfully, and my afflictions submissively?—How have I guarded against the temptations of the day, particularly against this or that temptation, which I foresaw in the morning? Have I maintained an humble dependence on Divine influences? Have I lived by faith in the Son of God; and regarded Christ this day as my teacher and governor, my atonement and intercessor, my example and guardian, my strength and forerunner? Have I been looking forward to death and eternity this day, and considered myself as a probationer for Heaven, and, through grace, an expectant of it?—Have I governed my thoughts well, especially in such or such an interval of solitude? How was my subject of thought this day chosen; and how was it regarded?—Have I governed my discourses well, in such and such company? Did I say nothing passionate, mischievous, slanderous, imprudent,

alterations proper. I should advise to read a portion of the Scripture, in the first place, with suitable reflections, and prayer, as above : then to read a hymn or psalm : after this, to enter on self-examination, to be followed by a longer prayer than that which followed reading, to be formed on this review of the day : in this address to the throne of grace, to intreat that God would pardon the omissions and offences of the day ; to praise Him for mercies, temporal and spiritual ; to recommend yourselves to His protection for the ensuing night ; with proper petitions for others, whom we ought to bear on our hearts before Him ; and, particularly, for those friends with whom we have conversed or corresponded in the preceding day.

2. The sentiments with which we should lie down, and compose ourselves to sleep.—Now, here, it is obviously suitable to think of the Divine goodness, in adding another day, and the mercies of it, to the former days and mercies of our life ; to take notice of the indulgence of Providence, in giving us commodious habitations and easy beds, and continuing to us such health of body, that we can lay ourselves down at ease upon them ; and such serenity of mind as

impertinent ?—Has my heart this day been full of love to God and to all mankind ? and have I sought, and found, and improved, opportunities of doing and of getting good ?

“ With what attention and improvement have I read the Scripture this evening ? How was self-examination performed the last night ? and how have I profited this day, by any remarks I then made on former negligences and mistakes ? With what temper did I then lie down, and compose myself to sleep ? ”

leaves us any room to hope for refreshing sleep ;—a refreshment to be sought, not merely as an indulgence to animal nature, but as what our wise Creator, in order to keep us humble in the midst of so many infirmities, has been pleased to make necessary to our being able to pursue His service with renewed alacrity. Thus may our sleeping, as well as our waking hours, be, in some sense, devoted to God. And when we are just going to resign ourselves to the image of death (to what one of the ancients beautifully calls, its “Lesser Mysteries”), it is also evidently proper to think seriously of that end of all the living, and to renew those actings of repentance and faith which we should judge necessary, if we were to wake no more here.

**DILIGENCE EXEMPLIFIED
IN THE CHARACTER OF DR. DODDRIDGE.**

(FROM HIS LIFE, BY ORTON.)

THIS was the most striking part of his character, and must be, in general, visible to every one who is acquainted with his writings, and considers his relations, as pastor of a numerous congregation, and instructor of youth intended for the ministry. He applied himself with great assiduity to his studies, while a pupil, and during his retirement at Kibworth: yet so intent was his heart upon the work in which he was engaged, that, while others applauded his diligence

in that period, he deeply laments his mispence of much time. I will insert one of his mournful reflections on this subject: "Upon reviewing the last year, I find that I have trifled away a great deal of time. Not to speak of that which hath been lost in formal devotion, and an indolent temper in the dispatch of business, I find, upon computation, that I have lost some hundred hours by unnecessary sleep: I have lost many in unnecessary visits, journeys of pleasure, or of business prolonged to an unreasonable length, and by indulging vain roving thoughts while travelling. A multitude of precious hours have been lost in unprofitable discourse, when I have been necessarily engaged in company; for want of taking care to furnish myself with proper subjects of conversation, or not making use of them, or not attending to opportunities of introducing profitable discourse."

In following years he laments the mispence of time in his youth; and reflects, what superior improvements he might have made in learning and piety, and how much more useful he might have been, had he exerted more diligence in those days, when he had fewer avocations than when he lived in a large town, appeared under a more public character, and his labours and connexions were increased. He endeavoured then to make up what he thought his culpable deficiency, by habitual diligence in his proper business. In this view, he rose up early, and sat up late. He reckoned the smallest parcels of time precious; and was eager to seize every moment, even while he was

waiting for dinner, company, or his pupils assembling together, that he might make some advance in the work he was about. Doing nothing was his greatest fatigue. He thought, and often told his pupils, that one good work was the best relaxation from another; and therefore he would not allow any chasm between the several kinds and branches of business he was to transact. He found it an infelicity to have his thoughts divided between two affairs which lay before him; and observed, that as much time had been sometimes spent in deliberating which of the two should be entered upon first, as would have finished one, if not both. To prevent this, he laid as exact a plan of business as he could, at the beginning of every year; but as this alone was too complicated and extensive, he had also his plan for every month, and sometimes for every week, besides what was to be done in his stated course of lectures and public services. He contrived to have a few hours every week, to which no particular business was allotted: these he set down, as a kind of cash-account, in which any unexpected affair was to be transacted, or the time lost by accidental hindrances, might be in some measure retrieved, without breaking in upon his general plan.

Through all his riper years he kept an exact account how he spent his time; when he rose; how many hours had been employed in study, or the more public duties of his station; how much time was really, at least in his apprehension, trifled away; and what were the causes of its loss. Under this last particular, I

find him lamenting taking up a book, with which he had no immediate concern, and which yet engaged his attention, and so broke in upon the proper duties of his study. He laments, on another occasion, pursuing too long some abstruse mathematical inquiries, the advantages of which were by no means an equivalent for the time employed in them. He often complains of the loss of time by some visits, which civility and good manners obliged him to pay; and resolves not to make himself such a slave to the customs of the world, as to neglect more important duties out of regard to them. He found even friendship a snare to him; and that the company of his friends produced some ill effects, with regard to his business and religious frame. "While I have had company with me," he writes, "my work hath been interrupted; secret devotion straitened; the divine life reduced to a low ebb, as to its sensible workings, though my heart continued right with God." At another time: "Too much company, though very agreeable to me, led me to neglect some part of my business; and turned that, in which I so much rejoiced as a very pleasing circumstance, into a mischief, rather than a benefit. Had I been resolute, to have commanded an hour or two in the morning, I should have been less embarrassed through the day. I will, therefore, be more watchful and self-denying on this head." He was desirous to do the work of every day in its day, and never defer it till the morrow; knowing there would be business enough remaining for that day, and all the days and

hours of his life. He thought (and his own temper showed it) that activity and cheerfulness were so nearly allied, that one can hardly take a more effectual method to secure the latter, than to cultivate the former, especially when it is employed to sow the seeds of an immortal harvest, which will be rich and glorious, in proportion to our present diligence and zeal.

So solicitous was he to improve every moment, that one of his pupils generally read to him when he was dressing and shaving. In these short intervals he was improving himself and them, by remarking on their manner of reading, and pointing out to them the excellencies or defects of sentiment and language in the book read. When he was upon a journey, or occasional visits to his friends, where he spent the night, he took his papers with him; and employed all the time he could seize, especially his morning hours, in carrying on some good work, for his people, his pupils, or the world. While he was preparing his *Family Expositor* for the press, he did something at it daily. When an intimate friend had expressed some fear lest his academy should be neglected, while he was preparing some works for the public, he thus wrote to him:—"So far as I can recollect, I never omitted a single lecture on account of any of the books that I have published. The truth is, I do a little now and then; something every day, and that carries me on. I have wrote some of my pieces in short hand, and got them transcribed by my pupils; and thus I do by many

letters. This is a help to me, and some considerable advantage to those whom I employ. I scarce fail being in the lecture-room three hours every morning; that carries me through my stated work; and, with the concurrence of my assistant, I oversee the academy pretty well." So great was his diligence in his Master's work, that he often preached several days in a week in different villages about Northampton; and chose the evening for those services, that his lectures might not be omitted. During his annual vacation, which continued two months, one of them was usually spent in close study, pastoral visits, or making little circuits among the neighbouring congregations, by the desire of their respective pastors. In the other month, he visited his friends in London, and other parts of the kingdom, finding such excursions and journeys serviceable to his health: yet he pursued his studies and writings, and frequently preached occasional sermons, especially in London and its environs, almost every day. I find that in some years he preached one hundred and forty times; in others, many more; besides his repetitions, expositions and devotional lectures at home. So that the exhortations he gave his brethren, in his discourse on "The Evil and Danger of neglecting the Souls of Men," came with peculiar grace and propriety from him, as they were illustrated by his own example.

Nor must I, in this connexion, omit his correspondence; which was almost large enough to have taken up the whole time of a person of common abilities

and industry. His letters were principally of business, and that of the most important kind. Besides his correspondence with the parents and guardians of his pupils, he had many letters to write in answer to questions of moment, proposed to him by his brethren, especially those who had been his pupils; and by congregations at a distance, who applied to him for direction and assistance. His judgment was often desired by learned men, concerning critical difficulties, or works which they were preparing for the press; and his own publications would naturally enlarge his work of this kind. His correspondence with persons of the first rank for wisdom and learning in the Established Church required much attention and delicacy. Several foreign gentlemen and divines, who had heard of his character and read his works, sought his epistolary acquaintance; and corresponding with them, in Latin or French, required some particular application. It is surprising to find how many hundred letters he received and answered in the space of one year. I may say of him, as Pliny of his uncle, "When I consider his dispatch of so much business, I wonder at the multiplicity of his reading and writing; and when I consider this, I wonder at that." But his resolution was indefatigable; and God had given him a happy facility in the dispatch of business. He was master of the contents of a book upon a summary view, and could readily express his thoughts upon the most abstruse questions with ease and perspicuity.

It is wonderful that his tender constitution should,

for so many years, support such an intense application to business, so unfavourable to health. His friends were often expressing their painful apprehension, that it would impair his health and shorten his days, and addressing him with that carnal advice, *Master, spare thyself*: and, with regard to his last illness in particular, it might have been happy for them and the world, had he regarded it. But love to God and man, and zeal for the salvation of souls, bore him on. He needed no recreation; for his work was his highest pleasure. When he saw any success of his labours, and found that his writings were useful to many, it gave him fresh spirits and resolution. When he was advised, by a friend, to relax a little, and not preach so often, his answer was, "Be in no pain about me. I hope that we have the presence of God among us, and that He is bearing testimony to the word of His grace. I take all the care of my health, which is consistent with doing the proper duties of life; and when I find myself refreshed rather than fatigued with these attempts of service, I cannot think myself fairly discharged from continuing them." To another friend, he thus writes: "I am indeed subject to a little cough, but I never preached with more freedom and pleasure. I am generally employed, with very short intervals, from morning to night, and have seldom more than six hours in bed; yet such is the goodness of God to me, that I seldom know what it is to be weary. I hope my labours are not in vain. There are those who drink in the word with great eagerness; and I

hope it will be found, that it is not merely as the barren sand drinks in the rain, but rather that it falls on ground which divine grace will make prolific. This animates me to my labours."

In short, he lived much in a little time ; and thought it was better to wear himself out in his Master's service, than rust in literary indolence, or drag on a longer life, when his vivacity and activity might be so much diminished, as in the course of nature they generally are. The motto of his family arms was, *DUM VIVIMUS, VIVAMUS* ; under which he wrote the following lines, very expressive of his general temper :—

" Live, while you live," the Epicure would say,
" And seize the pleasures of the present day !"
" Live, while you live," the sacred Preacher cries,
" And give to God each moment as it flies !"
Lord, in my view let both united be !
I live in pleasure, when I live to THEE.

Rev. John Wesley, M.A.

(SERMON ON EARLY RISING.)

REDEEMING THE TIME.

THIS particular way of redeeming time, namely, from sleep, appears to have been exceedingly little considered, even by pious men. Many, that have been eminently conscientious in other respects, have not been so in this. They seem to think it an indifferent thing, whether they slept more or less; and never saw it in the true point of view, as an important branch of true Christian temperance.

I. That we may have a more just conception hereof, I will endeavour to show, first, *What it is to redeem the time from sleep.*

It is, in general, to take that measure of sleep every night which nature requires, and no more; that measure which is most conducive to the health and vigour both of the body and mind.

But it is objected—"One measure will not suit all men: some require considerably more than others. Neither will the same measure suffice even the same person at one time, as at another. When a person is

sick, or, if not actually so, yet weakened by preceding sickness, he certainly wants more of this natural restorative than he did when in perfect health. And so he will, when his strength and spirits are exhausted by hard and long-continued labour." All this is unquestionably true, and confirmed by a thousand experiments.

If any one desire to know exactly what quantity of sleep his own constitution requires, he may very easily make the experiment which I made, about sixty years ago. I then waked every night, about twelve or one, and lay awake for some time. I readily concluded that this arose from my lying longer in bed than nature required. To be satisfied, I procured an alarm, which waked me the next morning at seven (near an hour earlier than I rose the day before); yet, I lay awake again at night. The second morning I rose at six; but, notwithstanding this, I lay awake the second night. The third morning I rose at five: but, nevertheless, I lay awake the third night. The fourth morning I rose at four (as, by the grace of God, I have done ever since); and I lay awake no more. And I do not now lie awake (taking the year round) a quarter of an hour together in a month. By the same experiment, rising earlier and earlier every morning, may every one find how much sleep he really wants.

"But why should any one be at so much pains? What need is there of being so scrupulous? Why should we make ourselves so particular? What harm

is there in doing as our neighbours do?—Suppose, in lying from ten till six or seven in summer, and till eight or nine in winter.”

The not redeeming all the time you can from sleep, the spending more time therein than your constitution necessarily requires, *hurts your health*. Nothing can be more certain than this, though it is not commonly observed; because the evil steals on you by slow and insensible degrees. In this gradual and almost imperceptible manner, it lays the foundation of many diseases. It is the chief real (though unsuspected) cause of all nervous diseases in particular. Many inquiries have been made, why nervous disorders are so much more common among us than among our ancestors. Other causes may frequently concur; but the chief is, we lie longer in bed. Instead of rising at four, most of us, who are not obliged to work for our bread, lie till seven, eight, or nine. We need inquire no further. This sufficiently accounts for the large increase of these painful disorders*.

* Popularly speaking, there is much truth in, and about, this paragraph: the conclusion is, however, too peremptory; and the premises too unscientifically laid down. A professional writer, treating of the nervous system, would probably have traced many complaints of this nature to the want of regular exercise in open air, or to other causes; and he surely would not, with so much absolutism, have penned the words—“instead of rising at four.” Might it not have been better to say—“instead of rising at four, five, or six”—? The morsel of autobiography, given by Mr. Wesley in a preceding paragraph, is, indeed, very interesting, as it exhibits strength of fibre in the constitution

One common effect, of either sleeping too long, or lying too long in bed, is *weakness of sight*, particularly that weakness which is of the nervous kind. When I was young, my sight was remarkably weak. Why is it stronger now, than it was forty years ago? I impute this, principally, to the blessing of God, who fits us for whatever He calls us to; but, undoubtedly, the outward means, which He has been pleased to bless, was the rising early in the morning.

But this fashionable intemperance does also *hurt the soul*, in a more direct manner. It sows the seeds of foolish and hurtful desires, and dangerously inflames our natural appetites. It breeds and continually increases sloth, so often objected to the English nation. It opens the way, and prepares the soul, for every other kind of intemperance. It breeds a universal softness and faintness of spirit, making us afraid of every little inconvenience, unwilling to deny ourselves pleasure, or to take up, or bear, any cross. And how then shall we be able (without which we must drop into hell) to "take the kingdom of heaven

tion, and vigour of grace in the heart, of that zealous man: but the experience of one individual is not a universal standard. Perhaps the whole truth of the matter never was better generalized, than in our pithy English Proverb—

*Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise.*

In the Treatise on Early Rising (see p. 172), Mr. Law considerably begins with—"I take it for granted that every Christian, *who is in health*, is up early in the morning."—ED.

by violence"? It totally unfits us for enduring hardship, as good soldiers of Jesus Christ; and, consequently, for fighting the good fight of faith, and laying hold on eternal life.

II. It now remains to inquire, *How we may redeem the time*; how we may proceed in this important affair; in what manner shall we most effectually practise this important branch of temperance.

I advise all who are thoroughly convinced of the unspeakable importance of it, not to suffer that conviction to die away, but *instantly begin* to act suitably to it. Only, do not depend on your own strength: if you do, you will be utterly baffled. Be deeply sensible, that, as you are not able to do any thing good of yourselves, so here, in particular, all your strength, all your resolution, will avail nothing. Whoever trusts in himself, will be confounded. I never found an exception. I never knew one, who trusted in his own strength, that could keep his resolution for a twelve-month.

I advise you, secondly, *Cry to The Strong*, for strength. Call upon Him who hath all power in heaven and earth; and believe that He will answer the prayer that goeth not out of feigned lips. As you cannot have too little confidence in yourself, so you cannot have too much in Him. Then, set out in faith; and surely His strength shall be made perfect in your weakness!

I advise you, thirdly, add to your faith prudence. *Use the most rational means* to attain your purpose.

Particularly, begin at the right end; otherwise you will lose your labour. If you desire to rise early, sleep early: secure this point, at all events. In spite of the most dear and agreeable companions, in spite of their most earnest solicitations, in spite of entreaties, raileries, or reproaches, rigorously keep your hour. Rise up precisely at your time, and retire without ceremony. Keep your hour, notwithstanding the most pressing business: lay all things by till the morning. Be it ever so great a cross, ever so great self-denial, keep your hour, or all is over.

I advise you, fourthly, *Be steady*. Keep your hour of rising without intermission. Do not rise two mornings, and lie in bed the third; but, what you do once, do always.—“But my head aches.” Do not regard that; it will soon be over.—“But I am uncommonly drowsy; my eyes are quite heavy.” Then you must not parley; otherwise it is a lost case; but start up at once. And if your drowsiness does not go off, lie down for awhile an hour or two after. But let nothing make a breach upon this rule: rise, and dress yourself, at your hour.

Perhaps you will say—“The advice is good, but it comes too late; I have made a breach already. I did rise constantly for a season; nothing hindered me. But I gave way by little and little; and I have now left it off for a considerable time.”—Then, in the name of God, begin again! Begin to-morrow; or rather to-night, by going to bed early, in spite of either company or business. Begin with more self-

diffidence than before ; but with more confidence in God.

But do not imagine that this single point, rising early, will suffice to make you a Christian. No : although that single point, the not-rising, may keep you a Heathen, void of the whole Christian spirit ; although this alone (especially if you had once conquered it) will keep you cold, formal, heartless, dead ; and make it impossible for you to get one step forward in vital holiness ; yet this alone will go but a little way to make you a real Christian. It is but one step out of many ; but, it is one. And having taken this, go forward. Go on to universal self-denial, to temperance in all things, to a firm resolution of taking up daily every cross, whereto you are called. Go on, in a full pursuit of all the mind that was in Christ ; of inward, and then outward, holiness. So shall you be not almost, but altogether, a Christian : so shall you finish your course with joy : you shall wake up after His likeness, and be satisfied.

Rev. Thomas Scott.

(FROM HIS COMMENTARY.)

PATRIARCHAL LONGEVITY.

GENESIS V.

THIS chapter contains nearly all the history, that God hath pleased to transmit to us, of the Antediluvian World, which subsisted for the space of 1656 years. Considering how long men lived and had children, before the Flood, we may well suppose that the earth was filled with inhabitants; and conjecture, with apparent probability, that there were many flourishing kingdoms, many revolutions in states, many mighty achievements and renowned characters, which are all now buried in oblivion: while nothing is recorded but what relates to the holy seed; among whom true religion was maintained, and who, doubtless, were despised and hated in their generation. In the judgment of God, the saints are the only excellent and eminent persons, and true religion the grand concern on earth; compared with which, all things else are scarcely worth mentioning.

The power of God alone, "in whom we live, and

move, and have our being," could preserve the curious fabric of the human body for the few years, now allotted to us; and the same powers would suffice to preserve it to the age of Methuselah, or for ever. Man lives as long as his Creator pleases, and no longer: which should warn us not to provoke him, but to be prepared for, and expecting, our summons. Nor have we any cause to regret the shortness of our present lives: Abel and Enoch, the two most-favoured characters before the Flood, were removed at an earlier period than any others, whose history is recorded. Even were the world less miserable, it could be no loss to die and go to heaven: nor can it ever be gain, to live and treasure up wrath by sin: and as the long lives of the Antediluvians might encourage procrastination and increase presumption, so the shortness of our days may warn us, without delay, to hearken to the voice of God in the gospel.

ENOCK.

"WALKING with God," is a figurative description of the intimate communion which subsists between a merciful God and true believers. Without coincidence in sentiment, judgment, and disposition, there can be no cordial union or harmony. But man is naturally propense to those things, which God abhors and forbids; and averse to those, which he loves and commands. Man's understanding is darkened, his

judgment perverted, his affections depraved, and his taste vitiated, by sin; so that, in almost every thing, his views, his choice, his desires, and pursuits, are the reverse of those which the Scripture requires. Thus he is induced to walk contrary to God, to contract guilt, and merit condemnation. A sinner's walk with God, therefore, commences with the change of his judgment and disposition, by divine grace. Then he begins to repent of his sins; to despise the world, in comparison of the favour of God; to "hunger and thirst after righteousness"; to seek forgiveness and acceptance, in the way of God's appointment; and to devote himself to His love and service, and the pursuit of holiness. Having been thus reconciled to God, he walks with him by habitual repentance, and "faith in our Lord Jesus Christ"; in a realizing regard to the presence of God in his whole conduct; a daily dependence on the promise, providence, and grace of God, for all things needful for soul and body; and a continual attention to His word, that from thence he may learn his truth and will, and derive the peace and comfort of his salvation; by pouring out his heart before the Lord in fervent prayer and grateful praise; by a believing, reverential, and delightful attendance on all the ordinances of his worship, and an open profession of his faith and love; by a conscientious obedience to all his commandments, without regarding the praise or censure of men; by submission to his providential appointments; and, finally, by attention to every relative obligation, a careful improvement

of every talent, a circumspect conversation, and endeavouring to "adorn the doctrine of God our Saviour in all things," and to recommend religion to all around him.

The Lord, on his part, answers the expectations of those who walk with him. He supplies their wants, interposes in their emergencies, and evidences his care of them: he meets them in his ordinances, teaches them from his word, answers their prayers, accepts their services: he communicates, by his Spirit, wisdom, strength, and consolation to their souls, and is indeed their guide, companion, and counsellor, through life: and, at length, he meets them at death, and takes them into "his presence, where is fulness of joy." Thus ends the walk of faith; for thenceforth they walk by sight, and see Him as he is; being for ever with him, and like him in holiness and felicity.

But "Enoch was translated, that he should not see death": (Heb. xi. 5, 6.) In the prime of life, according to those times, he was taken from earth to heaven, in the body, without feeling the pangs of death, having "received this testimony, that he pleased God." Therefore, on earth "he was not"; neither his friends nor his persecutors could find him. He was a preacher of righteousness; and if we may judge by the specimen left on record, (Jude 14, 15,) his plain and alarming address could not fail greatly to enrage the daring sinners, among whom he lived.

Man, in his best estate, is altogether vanity!—He is born, raises up a family, and dies! These are his

memoirs ; all else is a cipher, or a blot, except he walks with God.—The page of history records the splendid actions of the great and illustrious : the report of the day proclaims the wealth, which some have accumulated and left behind, and of which they are gone to render an account : the monuments of the dead are often inscribed with pompous titles and flattering commendations : but may it, *with truth*, be engraven on my tombstone, or whispered in the obscurest corner, “ He walked with God, and was not, for God took him” ! and, so far from envying their distinctions, not even Enoch’s privilege shall be anxiously desired ; but, as one expresses it—

I’ll hail the sharpest pangs of death,
Which break my way to God.

THE FAULT OF AN OVER-SCRUPULOUS MIND.

THE time of the morning sacrifice at Jerusalem was chosen for this miracle (recorded 2 Kings, iii. 20), to intimate to the whole company, that the deliverance was vouchsafed to them through the sacrifices and the worship there performed.—It may here very properly be noted, that neither Elijah, nor Elisha, seems ever to have resorted to the worship at the temple [in Jerusalem], or to have required the people, under the government of the kings of Israel, to do so ; though that worship was appointed by God, and it is evident

that his spiritual worshippers had respect to it. The peculiar circumstances of Israel were such, that, without uninterrupted miracles, or subverting the foundation of the civil establishment, the people could not exactly observe the ritual law. The prophets were therefore directed, by God himself, to accommodate their conduct to these circumstances; and to spend their lives in recovering or preserving the people from idolatry, and in teaching them the grand essentials of acceptable religion.

In every age, hitherto, considerate and faithful Ministers have found it impracticable for them to rectify every external deviation from what to them appeared most Scriptural: but, having attained to the distinction between what is *desirable*, and what is *attainable*—between the *essentials* of true Religion in every age, and matters more *circumstantial*—they have accommodated themselves to that state of things, which they could not alter; and endeavoured to bring men to repentance, faith in Christ, and holiness of life, and to as Scriptural an external worship as they could. And, though some of their brethren have censured them, the Lord God of Elijah and Elisha has evidently pleaded their cause, by making them the instruments of numerous conversions, and great revivals of religion: whilst others, scrupulously exact in external forms, and earnest to magnify them, have worn out their lives in vainly attempting to new-model the church and the world, and have missed their opportunity of more essential usefulness.

In due time the Lord will regulate every thing externally, as well as internally, in the best manner. In the mean while, we must *make the best of things*: we must aim to be satisfied respecting our own conduct, as in the sight of God; to be moderate and candid in our own judgment concerning those who differ from us, and patient under their censures of us; and—learning what that means, *I will have mercy, and not sacrifice*—to be careful not to lose sight of the great end of all religion, for the sake of some of the *disputable* means of attaining it. For, at last, nothing availeth in Christ Jesus, but *Faith which worketh by love*, and *A new creature*, manifested in *newness of life*.

METHODICAL REVIEW OF LIFE.

IN reviewing this abstract of the Lord's conduct towards Israel, as a people, from the choice and call of Abraham to the days of Nehemiah, (*Nehem.* ix. 7—31.) we perceive a continued display of His power, wisdom, truth, and love; requited by persevering ingratitude and perverse disobedience.

But, especially, we should each of us **STUDY OUR OWN HISTORY**. Let us divide our lives past *into distinct periods*; and carefully investigate the mercies and the transgressions of each, until we have brought down the inquiry to the present hour; praying, all the while, that the Holy Spirit may assist our recollection, and enable us to form a proper estimate of the Lord's

dealings with us, and our behaviour towards him ; and so deduce proper conclusions from the whole, with suitable affections. And if prejudice, ignorance, or self-flattery, do not blind our minds, we shall certainly see abundant cause for deep humiliation, and for admiring gratitude ; and to acknowledge that all our sufferings have been justly merited, all our comforts mercifully bestowed.

Besides the temporal provision which we have from the Lord's bounty (though not by miracle), we are favoured with means and opportunities of becoming wise unto salvation, even beyond what Israel enjoyed, in their most favoured times. We have the sacred oracles, now completed, and ever at hand, to give us light, and to show us the way in which we should go. We have the Gospel preached among us, and the holy sabbaths and ordinances of our God : but have we never neglected, profaned, and despised them ? We have not been without salutary chastisements, and merciful deliverances, perhaps in answer to prayer : but have we not requited them by returning unto sin ? We have had not only the testimony of God's servants, but the strivings of His good Spirit : but have we never hated and despised the one, and quenched the other ? Nay, we are especially under *the ministration of the Spirit* ; yet, perhaps, have neglected to pray for His gracious influences, and derided those who did. And have not we proudly cast off the authority of God's law, and as proudly endeavoured to justify ourselves before him ?

Even if, by the Lord's choice of us, and his grace given to us, we have, on the whole, been made and found faithful to him; and if his covenant have been ratified to us with all its precious promises; we shall not only have cause to adore him for these inestimable mercies, and for his Son Jesus Christ, and redemption by his atoning blood, as the foundation of them all; but we shall, upon every review, see cause to admire his present patience and gentleness, and to lament our ingratitude and disobedience. We have been delivered from a far worse oppression than that of the Egyptian tyrant; and, by a far more wonderful exertion of Almighty power and love. We are guided by a superior light, sheltered by a more glorious protection, and favoured with stronger consolations, than Israel of old. We feed upon "the Bread of life", which came down from heaven, to give life unto the world; we drink the waters, which flow from the "Rock of Ages", who was smitten for us: we are clothed with the robe of righteousness and salvation; our "feet are shod with the preparation of the gospel of peace"; and the good Spirit of God is not only our condescending instructor and sanctifier, but our Comforter also, who deigns to make our hearts his temple; and we possess the hope and earnest of everlasting glory. But, while we rejoice in the Lord's great goodness to us, what requital do we make? We are, perhaps, kept from habitual and gross disobedience; but we are conscious how often we are setting up our idols, and in heart returning to our bondage; how

often we forget him, grieve his Holy Spirit, and neglect his service; and how often we are kept from still greater revolts, by no higher motives than the terror of his judgments, and the anguish of his salutary chastisements; which yet we soon forget, when he has mercifully removed them. Were he not slow to anger, and ready to pardon, he would have cast us off long ago. But our heavenly Advocate still pleads, and we are spared; and His mercies, and our privileges, are continued to us!

TIME REDEEMED FROM WORLDLY BUSINESS.

(FUNERAL SERMON ON JOHN THORNTON, ESQ.)

IT is in the next place worthy of observation, that this friend of mankind, in the exercise of his beneficence, not only contributed his money (which often is done to very little purpose), but he devoted his time and thoughts very much to the same object: doing good was the great business of his life: and may more properly be said to have been his occupation, than even his mercantile engagements, which were uniformly considered as subservient to that nobler design.

To form and execute plans of usefulness; to superintend, arrange, and improve upon those plans; to lay aside such as did not answer, and to substitute others in their place; to form acquaintances, and collect intelligence for this purpose; to select proper agents, and to carry on correspondence, in order to

ascertain that his bounties were well applied; these, and similar concerns, were the hourly occupations of his life, and the ends of living, which he proposed to himself: nor did he think that any part of his time was spent either happily or innocently, if it were not in some way instrumental, directly or indirectly, to the furtherance of useful designs. Admitting, therefore, that this was his plan of life, (which is, in fact, indisputable,) and that the means he used were Scriptural and proper; it must follow, that the sum total of good which he did to mankind, by persevering in these habits, during many years, must exceed all computation, and can only be ascertained at the Great Day of account and retribution.

As a proof how much his business was rendered subservient to his beneficence, it may be remarked, that he not only made the gains of his commerce, in a great degree, a fund for the support of his charity; but his commerce itself was often an introduction to the knowledge of the wants, calamities, and deplorable condition of mankind in distant regions of the earth; and a medium, through which to communicate to their necessities, and to circulate among them the word of God, and other means of instruction, for the benefit of their immortal souls.

To support such numerous and expensive designs of usefulness, without embarrassing his affairs, or interfering with the real interests of his family, he observed a strict frugality in his expenses. It was not necessary for him to live in that style, which those

that are distinguished by titles, or high offices, deem requisite to their rank and character; and he had no relish for parade and magnificence: thus his very hospitable, but simple manner of life, left a large surplus out of his income, the chief part of which constantly flowed into the channel of his beneficence: and having tasted the delight of doing good, and finding it "more blessed to give than to receive," or to expend in any other way, he abounded in it with increasing satisfaction. At the same time, the God of truth verified to him His word, which saith, *There is that scattereth, and yet increaseth*; for, so far from being impoverished by his extraordinary liberality, his estate was considerably augmented, with the fairest character for integrity and probity.

Dr. Farrer.

EVIDENCE BEFORE A SELECT COMMITTEE OF THE
HOUSE OF COMMONS, A.D. 1832.

OBSERVANCE OF THE LORD'S DAY.

I HAVE been in the habit, during a great many years, of considering the uses of the Sabbath, and observing its ABUSES. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a Day of Rest. In a theological sense, it is a Holy Rest; providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state.

As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see, from the analogy, that *the Sabbath was made for man*, as a necessary

appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life: and the first general law of nature, by which God (who is not only the giver, but also the preserver and sustainer of life) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But, although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance, for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in, as a day of compensation; to perfect, by its repose, the animal system.

You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven; and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind; so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute. But, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that, in the boun-

tiful provision of Providence, for the preservation of human life, the Sabbatical appointment is not (as it has been sometimes theologically viewed) simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties; if the preservation of life be admitted to be a duty; and the premature destruction of it, a suicidal act.

This is said simply as a physician, and without reference at all to the theological question: but, if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive, in this source of renewed vigour to the mind, and, through the mind, to the body, an additional spring of life, imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy: but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of Revelation, and consequently show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contra-distinguished from precept and legislation: I would point out the Sabbatical rest as necessary to man; and that the great enemies of the Sabbath, and consequently the enemies of man, are, all laborious exercises of the body or mind, and dissipation—which force the cir-

culation on that day, in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins—not one of which, if rightly exercised, tends to abridge life—constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and Law, and in the practical application of them, the perfect and only science which prolongs the present, and perfects the future life.

Question.—In your own practice, have you thought it necessary to carry on the whole of your occupation on a Sunday, as on the other six days of the week?

Answer.—Certainly not.

Question.—Do you think your patients have suffered thereby?

Answer.—Certainly not.

Question.—Of course, in extreme cases, you do?

Answer.—I consider that the two officers of healing, so to speak, are the clergyman and the medical man: they are the only two classes of persons called on to labour on that day, for the benefit of the community. I have found it essential to my own well-being, to abridge my labour on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates, and in active service, this is painfully apparent.

Question.—As a seventh day is absolutely necessary

for the rest of man, what do you say to the habits of clergymen, who must, of necessity, labour on the seventh day*?

Answer.—I have advised the clergyman, in lieu of his Sabbath, to rest one day in the week: it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and, to preserve others, I have frequently suspended them, for a season, from the discharge of those duties.

Question.—So that the clergyman furnishes an illustration of your own principle, as to the ill effects of working on the seventh day continually?

Answer.—Yes; certainly. I would say further, that (quitting the grosser evils of mere animal living, from over-stimulation and undue exercise of body) the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society; and that Senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life.

Question.—Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, you recommend them to abstain on the seventh; and, in the course of life, they would gain by it?

Answer.—Assuredly they would, by giving to their bodies the repose, and to their minds the change of ideas, suited to the day, for which it was appointed by unerring Wisdom.

* See page 89.

Question.—And, in fact, more mental work would be accomplished in their lives?

Answer.—Certainly, by the increased vigour imparted.

Question.—A human being is so constituted, that he needs a day of rest, both from mental and bodily labour?

Answer.—Certainly. You have drawn the inference, from the tenor of my evidence and argument, which I wish to leave on the mind of the Legislative body.

THE END.

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